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Chronicle

Home News.—Despite the charges of corruption, inefficiency in government and reactionary principles hurled at them by the Democrats and Progressives, the

Presidential Returns

Republicans gained an impressive victory at the polls. Not only was President Coolidge elected by a vote that almost equals the record set by Mr. Harding in 1920, but a safe Republican majority is assured in both Houses of Congress. Outside the solid Democratic South and the Progressive Wisconsin, the Republicans swept the country. The final results of the balloting, at this writing, show that President Coolidge obtained 379 electoral votes, represented by 34 States; Mr. Davis 139 votes from 13 States and Senator LaFollette 13 votes from Wisconsin. Unofficial tabulation of the popular vote indicates that Coolidge received 15,005,135, Davis, 8,171,946, and LaFollette, 4,136,796. President Coolidge, therefore, had a plurality of 6,833,189, and a majority over his two opponents of 2,696,393. Many explanations have been offered to account for the overwhelming victory for conservatism, as exemplified in the Republican platform. It would seem that the real solution is to be found in the popular fear of the so-called radicalism of the Progressives and in the Democratic differences of opinion

that flared up so violently at the Democratic National Convention.

Both Senate and House will be Republican in the next session. It is calculated that the composition of the Senate will be: Republican, 54; Democrat, 40; Farmer-Laborite,

1. Thus there is a nominal Republican majority of thirteen. But five of these Republicans belong to the LaFollette group, opposed to the Administration. Hence the actual majority will be three. Another Republican, undoubtedly, will be elected from Connecticut. In the new House of Representatives there will likewise be a comfortable Republican majority. According to the latest figures, the House consists of 247 Republicans, 183 Democrats, and 5 others. Deducting from this Republican majority the Progressive insurgents who will vote against the regular Republican measures there is still left a majority of more than twenty-five. It would seem, then, that the balance of power held by the LaFollette bloc in the last Congress has been destroyed.

In the State elections, several noteworthy events occurred. The most remarkable, perhaps, was the personal tribute paid to Governor Smith of New York. He

Gleanings from State Elections

is the only Democrat that has won State office in New York. Both Houses of Legislature are commanding Republican. Although President Coolidge beat the Democratic candidate by a State plurality of 852,987. Governor Smith registered a plurality of 115,702 over his Republican opponent. In New York City, Governor Smith obtained a plurality of 514,818.

Two women, both Democrats, have been elected Governors: Mrs. Ferguson in Texas, and Mrs. N. T. Ross in Wyoming. The latter succeeds her husband who died in office. The former based her appeal on two issues: vindication of her husband who had been impeached as Governor in 1917 on the charge of devoting State funds to personal use, and opposition to the Ku Klux Klan.

For the second time, Michigan has repudiated the proposition to abolish private schools. The campaign was bitter; many Protestants, besides the Lutherans, joined with the Catholics and Jews in opposition to the measure. In Washington, also, an amendment to force all children to attend the public schools was defeated.

The Ku Klux Klan still remains a powerful factor in the politics of some of the Western States. The can-

dicates endorsed by the Klan won sweeping victories, due probably to Klan endorsements, in Indiana, Kansas, Colorado and Oklahoma. In Montana, also, it displayed great strength, and in Texas almost defeated Mrs. Ferguson. Practically all of the prominent candidates elected by the Klansmen belong to the Republican Party.

Before the election, it was thought that the Progressives would poll a large popular vote. Their apparent collapse, therefore, came as a surprise. They obtained, roughly calculated, about one-sixth of the popular vote and carried only one State. The vote was scattered and did not show any concentrated strength. The so-called radical Northwest was disappointing to the Progressive leaders, and the Labor organizations, considered the mainstay of the new Party, were split in their allegiance. Despite the seeming defeat, however, Senator LaFollette declared that his Party was just beginning to fight. Next month, the National Committee is to meet and formulate plans for a permanent Progressive organization.

Austria.—For the traveling public Vienna is again presenting many of its old attractions. The *Wiener Messe*, an international fair, not merely attracted visitors from

*Attractions
for Visitors*

many parts, but also exhibitors from almost every country, who came to display their goods. The business transacted is said to have been satisfactory. A very instructive Theater Exhibition, moreover, attracted both experts and lovers of this art from far and near, while a Music and Theater Festivity took place at about the same time. Everything, clearly, is being done to attract visitors and travelers from foreign parts. All foreigners asking for a visé at the Government offices are presented with an illustrated booklet telling of whatever is to be seen in Austria, and particularly in its capital city. This booklet will be issued in all the principal languages spoken by travelers. As a consequence of these efforts, doubtless, a number of conventions have already been held at Vienna, among them the meeting of the Board of Peasants, the convention of the International Association of post, telegraph and telephone, and also the sessions of the International University Courses and the Thirty-third Congress of German Lawyers. A national celebration also took place to commemorate the hundredth anniversary of the permission granted by the Austrian Government for the building of the first railway line. Today the country is netted with railways. Only in September of this year a tunnel was opened for the line connecting the Burgenland with the center of the republic.

But there is another side to this picture. Even during the *Wiener Messe* a strike of the iron-workers was called and 90,000 men responded, while for a time the menace

*The Economic
Struggle*

of a general strike hung in the air. The situation presented special difficulties, the workmen declaring it was not at all a question of wages, but that the employers were

determined to deprive them of all the social advantages which the men had gained in the past, especially of the eight-hour working day. In answer the employers explained that the circumstances were desperate and that the industry could not be saved if the men were not willing to make sacrifices at this crisis. Many of the metal-workers returned to their shops, but the transactions between them and their employers were far from satisfactory and final. Public officials and employes, too, will have a hard struggle for bare existence, and the professional classes in general are facing a very hard winter. Prices for the necessities of life are constantly rising and opportunities of work are rare in the so-called "free professions." Austrian reconstruction looks better at a distance than when seen nearby, particularly through the eyes of the middle classes and even of the workers. Yet, for all that, much has actually been accomplished where almost the impossible had been undertaken.

Unfortunately, a general strike of railroad workers led to the resignation of Chancellor Seipel. Official warning was given the men that: "The Seipel Government is serious in its threat that a strike means the resignation of the Chancellor and the entire Government." The demands of the workers, in themselves reasonable, could not possibly be met if the prescriptions of the Geneva program were carried out. Should the President of the Federal railroads reach an agreement with the strikers the Seipel Government can be re-elected.

China.—Events are succeeding each other with bewildering rapidity in China. Another chapter in the great Chinese civil war has closed with the flight of Wu Pei-fu

*Defeat of
Wu Pei-fu*

from the scene of action near Pekin. Hemmed in on one side by the troops of the "Christian General," Feng Yu-hsiang, who had seized Pekin, and on the other by the army of Chang Tso-lin, the Manchurian leader, the soldiers of Wu Pei-fu either fled or surrendered. He himself took ship with a small bodyguard of 600 armed followers. His flight, however, merely suspended hostilities. China remained filled with armed soldiers, under various commands, and the war, it was clear, might again break out with renewed violence in other quarters. In fact, hardly had the defeat of General Lu become known than an official communiqué was issued from the headquarters of Marshal Chi Hsieh-yuan of Kiangsu, where the first battles of the civil war were fought, stating that eight Provinces, including Chekiang and Kiangsu, had combined to send twenty-one mixed brigades against the "Christian General" and his associates. Among the latter the Anfu leader Tuan Chi-jui is mentioned. At the same time, however, a dispatch to the Chicago *Tribune* represents General Tuan as independently building up his own army including troops of the two victorious Generals, Chang Tso-lin and Feng Yu-hsiang. A belief had arisen that the presidency of the Chinese Republic was being

held vacant for General Tuan, since after the abdication of President Tsao Kun a new cabinet was appointed by Feng, self-constituted dictator of Peking, but no President was appointed. In the mean time it remains problematic what the attitude of the Manchurian leader, Chang Tso-lin, will be. On November 8 forty cars filled with troops under his command arrived at Tientsin, where Wu Pei-fu had been stationed before his defeat. Among them were a number of Russians. It is difficult to say how far the Soviet Government may be responsible for the Chinese civil war or is directly implicated in it. The entire embroilment has been ascribed to it.

An unexpected development of the conflict was the sudden invasion of the Imperial Palace itself by the resourceful Feng Yu-hsiang. On the afternoon of

Manchu Ex-Emperor Under Guard November 5 a body of troops, sent by his Provisional Government, closed all entrances to the Palace and disarmed the guards. The young Manchu Emperor P'u yi, whose imperial title had been Hsuan Tung, was forthwith made to sign a document in which he was forced to relinquish a great portion of the provinces pledged to him at his abdication in the agreement between the Manchu family and the Republic of China. The chief items of the new document are thus summarized in a wireless to the New York *Times*:

It provides for the abolition of his title and privileges, his retirement from his palace, a reduction of the annual payment to Manchus, a commission to decide what is State and what is family property, and sets out that the ex-Emperor can choose his own place of residence only when it is under the protection of the Republic—which means that a foreign sanctuary is out of bounds for him.

The reduction of the imperial allowance is from \$4,000,000 to \$500,000 annually. In reality this will make no difference to the young ex-Emperor since his pension has long been in arrears and he has been forced to sell valuable heirlooms to meet expenses. P'u yi was born February 11, 1906, and became Emperor of China when only two years of age, at the death of his uncle. His father, Prince Chun acted as Regent. He finally abdicated February 12, 1912, when the Republic was established, but the guarantee of favorable treatment and annual pension of \$4,000,000 was given the Emperor. Two futile attempts to restore a monarchical form of government have since been made, one when President Yuan Shi-Kai proclaimed himself Emperor and reigned just one hundred days after, the other when a year later, June 30, 1917, General Chang Hsuan seized Peking by a military coup and the boy Emperor reascended the throne for eight days. At present the young Manchu ex-Emperor is under close guard. Access to him was denied even to his foreign tutor.

Czechoslovakia.—Mgr. Hlinka, the Slovak priest patriot and statesman, who stands out as one of the

greatest and most characteristic figures in the political history of our day, recently celebrated his sixtieth birthday. Ever since the establishment of the new Czechoslovakian Republic Mgr. Hlinka has been the most prominent leader in the Slovak autonomist movement, while at the same time he holds his position as the head of the Slovak Popular party. This year therefore arrangements were made for an unusual celebration that should enable his countrymen to express freely their admiration and enthusiasm for this bold and devoted leader. It was an honor rendered to him, in particular, as father and head of the Catholic nationalist movement. The well-informed London Catholic News Service brings the following details regarding this celebration:

His Holiness the Pope sent his benediction and congratulations to Father Hlinka. Delegations from every corner of Slovakia turned up in Ruzomberok, where Mgr. Hlinka celebrated his birthday by saying Mass in the open air before a congregation of 4,000 persons. Flags of the different Catholic delegations, local bands, and the presence of the peasants in their picturesque national costume, all helped to make up a very striking picture.

The press, even the Czechoslovakian anti-Catholic journals, all united to pay a just tribute to the idealism of Father Hlinka, and his work in keeping alive the national sentiment in Slovakia. Many of the papers went so far as to express the hope that the Slovak Catholic leader would cooperate anew with the Catholic Party of Bohemia and Moravia, from which his own party is separated by political differences.

This separation has been greatly regretted by Czech Catholics who, however, fully acknowledge the great qualities of Mgr. Hlinka and look forward to a reunion of the Czech and Slovak Popular parties, as it existed in the earlier years of the new Republic.

One of the most recent activities of the Slovak Popular party under Mgr. Hlinka's leadership, has been the carrying out of a national referendum in order to ascertain the

Demand Denominational Schools popular point of view regarding the necessity of Catholic denominational schools, maintained by the State, but

with the instruction imparted by Catholic teachers and according to Catholic ideals. The Slovak Hierarchy co-operated with this effort. The referendum was taken in every parish of Slovakia and even the organizers themselves were surprised at the results. Fully eighty per cent of the population, both Catholic and Protestant, declared in favor of denominational schools and religious instruction. Protestants, of course, would have their own denominational schools. Under existing conditions the teaching of religion is theoretically assured the children, but practically they are placed in the hands of atheists and freethinkers. These teachers carry on an insidious propaganda to withdraw the children from the religious instruction that is legally to be accorded them during the set hours. Hence there is no possible remedy, as the people now see, except Catholic schools with Catholic teachers. Religious-minded men of all denominations understand

this. The Czech Catholics have also expressed themselves plainly in favor of the denominational school, with Catholic teachers in Catholic schools and religious instruction given where possible by the clergy. In Slovakia eighty per cent of the people have now demanded the denominational school by popular referendum.

France.—The French Minister of Education, François Albert, in a recent address at Valence, criticized a statement made in 1922 by the Papal Nuncio to France,

Cerretti and Herriot

Archbishop Cerretti. The Nuncio speaking before the Catholic Institute of Paris, had called this school of higher learning "the heir of the old Sorbonne." The Minister of Education expressed at Valence his disapprobation of this term. Mgr. Cerretti, after consultation with the other members of the ambassadors' corps entered a "friendly protest" with Premier Herriot, declaring that such action on the part of a member of the French Government injured his prestige as Nuncio to the country. Many persons in diplomatic circles feared difficulties between the Premier and the Papal Ambassador, especially as feeling is particularly strained owing to the anti-clerical policies of the Government. But these fears were allayed by the prompt reply of M. Herriot to Mgr. Cerretti's protest. The Premier sent the head of the Foreign Office to say that M. Albert's allusion must not be taken as an attack on the Nuncio in his capacity of Ambassador to the Holy See. The Papal Nuncio was invited to the Quay d'Orsay to receive the Premier's explanation. At the end of this interview the Nuncio, who is also dean of the diplomatic corps, expressed himself satisfied. It is generally conceded that the Papal Nuncio's protest was motived by something deeper than offense at the mere words uttered by the Minister of Education, and that it will not be without effect on the present delicate and strained relations existing between the French Government and the Vatican.

The religious feeling in France is increasing in intensity. On the one hand, the Government is continuing to carry out its threat to examine into the activities of

The Religious Tension

the Congregations; on the other, the Catholics are expanding and consolidating their organization of opposition to the anti-clerical proposals of the Government. M. Chautemps, Minister of the Interior, was evidently in earnest when in his pronouncement at Tours in October he expressed his intention of looking into the works of the Congregations. An increasing number of communities in widely separated parts of France have been inspected by the prying emissaries of M. Chautemps. Added to the list of communities mentioned in these columns last week are those of Bordeaux, Rouen, Havre, Auffray, Bolbec, Yport and Tôtes. At Lisieux, the home of the Little Flower, the Carmelite community where the

saint spent so many years, was inspected on the feast of St. Teresa, one of their most sacred days of the year. At Tours, some of the communities refused to reply to the inquisitors. These became angered and protested. Then the Archbishop of Tours, Mgr. Négre, in a letter to M. Chautemps made known that most of what the religious had done in this respect was due to his own encouragement that they so act. He takes, he averred, the responsibility of this matter upon himself. During the summer the chaplain of the naval school of the Mediterranean and of the Lavant was refused authorization to accompany the men in their cruise to Africa. Now word is received that the chaplain has been dismissed on the pretext that no credits for the support of the chaplaincy has been issued by the Government for 1925.

But the popular reaction to all this is strong and general, contrasting encouragingly to the apathetic or over-docile spirit of 1901. In the Department of the Eure, in the Chévannes, at Tourcoign, at Besançon, at Toulouse, at Sées, at Ussel, in the Department of Maine-et-Loire, at Nevers, at Caen and in a dozen other towns and districts there have been meetings of protest by townspeople, by parishioners, by units of "La Jeunesse Catholique," and by other Catholic organizations. Each of these meetings have been characterized likewise by a strongly manifested purpose of closer organization for resistance to any unjust encroachments on the part of the Government.

Great Britain.—Following the decisive victory gained by the Conservatives in the general election, Mr. MacDonald presented the resignation of his Labor Cabinet

The New Baldwin Cabinet

to the King on November 4. Mr. Stanley Baldwin was immediately summoned by his Majesty and asked to form a Ministry. A few days later, he announced the list of the Cabinet selections. In addition to the nineteen Ministers who will constitute his Cabinet Council, there were appointed ten other Ministers and seventeen Under-Secretaries and Parliamentary Secretaries who are included in the Ministry. Among those holding posts in the new Cabinet are: Stanley Baldwin, Prime Minister and leader of the House of Commons; Marquis Curzon, President of the Council and leader of the House of Lords; Winston Churchill, Chancellor of the Exchequer; Sir William Joynson-Hicks, Secretary for Home Affairs; J. Austen Chamberlain, Secretary for Foreign Affairs; Sir Laming Worthington-Evans, Secretary for War; William C. Bridgeman, First Lord of the Admiralty; L. C. M. S. Amery, Colonial Secretary; Neville Chamberlain, Minister of Health; Sir Arthur Steele-Maitland, Minister of Labor; Sir Douglas M. Hogg, Attorney-General. Twelve of the members of the new Cabinet held office in the previous Conservative Government; three belonged to earlier Cabinets, and four have been appointed for the first time.

II. Catholic Leadership

P. J. CARROLL, C.S.C.

IN this second paper we shall continue our estimate of Catholic achievement. In the standardization of our hospitals, in the training of our nurses, we also note failure to take the lead. There is no disposition to call in question a natural fitness on the part of our religious sisterhoods to care for the sick. But a natural fitness does not suffice in order to qualify for any professional work that requires special training. In the past, in many instances, sister-nurses were not trained in their profession. Many of them were good nurses by natural aptitude, but they were not trained nurses. Then the standard for the nurse and for the hospital went up. Requirements were set down which every year became more stringent, and only now, again as a result of forces outside of us, are our hospitals standardized and our sister-nurses given a thorough course in their profession. It was a case of "do the best you can," until standards were established for us. We did not lead the way by establishing these standards ourselves.

Of course, no one will interpret what is here written as in any sense a criticism of our Catholic hospitals, or as calling in question the zeal and devotion of the vast army of sisters who care for the sick. It is merely to serve as another instance of where we were in the field among the very first, but did not assume the leadership that should have naturally fallen to us.

Protestantism, in one huge instance, by virtue of unified and sustained action, has brought into being an aggressive piece of legislation affecting the personal habits of all the people of the United States. Protestantism has made prohibition an actuality. There is no discussion here as to the good or the evil of prohibition, its power or its impotence. It is a fact, due to the insistent efforts of Protestantism. You will say, perhaps that the American people were favorably disposed to the prohibition-amendment. They were not so disposed. When prohibition-agitation began here in the United States it was actively supported by a very small group of militant Protestants. They were laughed at, pushed aside, turned out of doors. But they came back again and again, the attacking columns increasing with each return. Then came the reward of victory.

On the other hand, the divorce evil in the United States has grown into an international scandal. The Catholic Church is its most unmistakable foe. All Catholics are opposed to it. We preach against it; we write against it; we lecture against it; we beat it flat to the ground in our conventions. We have justice on our side, and the words of Christ and the law of God. We are some 20,000,000

of people who are a part of the nation, who help to write laws and obey them. And yet, for all our writings and words and resolutions, divorce grows and blossoms and propagates itself. Why? We lack organization, we lack direction. We are timid, we are unorganized, we do not impress our thought upon the public mind, upon the minds of the law-makers who represent us. We are isolated units for the most part. We appear self-complacent and untroubled.

"God's in His heaven
All's right with the world."

We do not attack in great columns. We do not return again and again. We do not gather force enough to carry the point of attack.

Frankly, we are insular and parochial. A pastor and his flock of some great parish in a large city have a casual interest in the Oregon school law. But with a new tiled floor to be set in the vestibule of the church, how can we expect them to be actively interested in the Pacific northwest? If all American Catholics were unified under wise, farseeing, persistent leadership—leadership not afraid of criticism, bitter opposition, not chilled by indolence and indifference—a day would come in the not-so-far-off future when laws would be enacted to put an end to many of the divorce evils. But at this hour there is no sign of the dawn of such a day.

Yet we say Catholics have influence, that Catholic agencies are everywhere pointing the way. This is hardly true. We lack the solidarity that makes repeated attack possible, the vast united numbers that impress.

We may take the theater as an added instance. The evils of the sex play, the problem play, the musical spectacle and the motion picture have been preached and lectured against over and over. In some cities clubs of Catholic women were described in the daily press as instituting a campaign against indecent plays. It all proved to be a blaze that flared up and died down. Efforts have been made to run standard plays in theaters supported by Catholics. Such efforts were of a local nature and made no headway. Moving pictures dealing with Catholic themes were tried but not maintained to any extent. The subjects were often unhappily chosen and the acting inferior.

In benefactions by wealthy Catholics to religious, educational, charitable and social service institutions, we are woefully behind. Millionaires among our Catholic laity are not rare. Millionaires who give a million are rare. For the most part, our universities have to carry on their work with underpaid teachers and inadequate equipment. Our hospitals subsist because the sister-nurses receive no

salary, and because there is an occasional "drive" to meet the expense of some necessary improvement. Of our homes for the aged and sick, for our delinquent boys and girls, for our orphanages, the same may be said.

Is it not true that in every large thing we try to do, in standardization and uniformity for missions, schools, hospitals, in large religious and moral movements that will impress the public mind, quicken the public conscience, we everywhere encounter the breast-high wall of parochialism and insularity? We ought to think in larger terms and see with a wider range of vision, if Catholics are to be leaders. Those who are above should see the whole Catholic church here in the United States, not a section of it only; then give direction and inspiration to all those who follow their leadership. Nor need this larger view take our eyes out of the range of our immediate field. There are vast tasks to be accomplished, deep seated evils to be uprooted which will require the full might of the Church.

The American people will not be passive and unsympathetic and critical if the full force of the Church takes up and strives to settle a great problem for the nation. We are not aliens or pariahs. We are citizens of a commonwealth that we work for and love and hope to see emancipated from evil and renewed in strength. Opportunities are born every day in which American Catholics may assume leadership if they are unified into one effective organization for nation-wide service.

Quackery on Matrimony

ELBRIDGE COLBY

WHEN Henry and Maria return from their wedding tour to Washington and Niagara Falls, or perhaps even before they finally set "the day" when the organ will peal its traditional tune and much rice come to rest on concrete pavement, friend on friend will offer advice on "how to get along"—amateur philosophers with narrow ranges of experience and limited insight into the characteristics of the individuals.

It may seem ruthless to compare such yokels with three serious-minded authors, each trying to contribute to the understanding of men. Yet the comparison springs to mind as three books confront the eye: Remy de Gourmont's "Philosophy of Love," Wilfrid Lay's "Plea for Monogamy," and Elinor Glyn's "Philosophy of Love."

The French gentleman has misnamed his volume. It should more properly be called "The Natural Philosophy of Love" in the old sense of the term "Natural Philosophy" for it has none of the sheer thought we attribute to philosophy and a great deal of varied and curious data on animal traits. The man is a materialist, with little or no use for "our poor little human morality." To him "the struggle for life is the struggle to give life" and "the aim of life is life's continuation." As his translator points out, he believes "man is the sum of the ani-

mals, the sum of their instincts." All the existence of life on the world, if we were to believe him, is merely brutal. "Love is profoundly animal; therein is its beauty," he says most astonishingly. And the strange part of the book is the manner in which its own author suggests its very limitations. He pays deference to the brain, which distinguishes the human race and enables the five fingers of man's hand to create things quite beyond the scope of the animal. He does not, however, go so far as to indicate that the brain may have any aspirations towards things other than earthly. He admits that "from the enumeration of sins gathered by professional confessors, one could, after some study deduce the habits of civilized humanity" and then grants that he has not the direct data available. He argues his thesis merely by analogy. The only beauty he sees in love is its similarity to the animality of brute life. He sees not, or heeds not, its affinity with higher things. No adviser this, but merely a modern replica of Bunyan's Man with the Muck Rake who could give honest Christians neither tangible aid nor intelligent advice concerning the route to the Eternal City.

From a book which would seem almost to be a thesis for polygamy, we may turn with a gleam of hope towards "A Plea for Monogamy" which gives the air of being more to our purpose. Again we are disappointed. The "Doctor" author is not a medical man, but a psychologist, or rather a psycho-analyst, probably of the type that reads all the ills of the race in terms of sex illusions and sex repressions. At least one veritable medical man has taken him to task publicly for making, in apparent ignorance of anatomy and physiology, suggestions for conduct that may do real mischief of a material sort. The sort of love this book teaches is physical, but still in the eyes of its author translated and transfigured into everlasting permanency so that all who might attain to this type would be monogamists par excellence. Nevertheless, if the future of monogamy depends upon such reeking sensuality, and purely bacchanalian attitudes, as shall crown the single wife solely because she becomes the only possible "dispenser of delights," monogamy had best go by the board entirely. A frank and honest bestiality like that indicated by Remy de Gourmont would really be preferable to such hypocritical, or self-deluding, perversions and neuroticisms as these. For all the seriousness of its author, and his intense preoccupation with the supposed benefits of his thesis, the book is a harmful book—a book that looks as though it might have been written by a single-track-mind too exclusively concerned with abnormal psychology and the unrealities of self-deluding women who amuse their leisure hours with enumeration of their imaginary ailments, mental and physical.

The learned lack the sense of balance. What, then, does the literary lady offer? Can the author of "Three Weeks" add anything to our knowledge of the "Philosophy of Love" or are her ideas also perverted? And the amazing thing about this matter is that the fantastic crea-

tor of fictitious lovers seems to have kept closer to reality than either of the supposedly more learned writers who presume that they stick close to facts. Elinor Glyn is shrewd and canny, intensely practical. Her philosophy is not really a philosophy at all, merely a common sense survey of the art of getting along. She recognizes that attractive young girls are supposed to make themselves attractive to men, in decent and attractive ways. She says so plainly. She says it plainly enough and practically enough so that her writing, slight and superficial as it may be, is worth far more than that of either of her rival commentators. She is saved by her sentimentality, for she realizes that romance and idealism still rule youth and govern the better instincts of men and women.

Like all successful novelists, Elinor Glyn has been a keen observer of human nature in action. From her observations she has gleaned a useful range of data; not a wide range, but still a useful range. You may call it gush if you will, or mush or anything you choose. Yet the very characteristic ending she gives her volume, epitomizing the tone and soundness of her philosophy, is sound doctrine, a good ideal toward which weak humanity may strive, the vow taken by the knights of Arthur:

To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I know
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought and amiable words
And courtliness, and the desire for fame,
And love of truth, and all that makes a man.

It may seem a little strange, after these words of praise for Elinor Glyn, to rate her also as an amateur. Yet so she is, no less than the others. Gourmont deals practically solely with physiology and natural analogies, Dr. Lay too exclusively and not too purely with what he would term "erotic" mentalities. And Elinor Glyn, with too scattered and too little co-ordinated records of human experience.

Alas, the pity of it. All the quest for truth with inadequate equipment and blinded eyes! In all the clearly recorded history of the human race, so historians tell us, there has been no perceptible improvement or alteration in human nature. In all the collected data concerning the human kind, so scientific psychologists tell us, the chiefest thing learned has been the greatness and variety of individual variations. Individual man is an enigma. In politics, we still speak of liberty. In religion we grant the "freedom of the will," and we adopt these attitudes because we never can know what the individual will do, though we can predict on the average what man in the mass will do. It is like the mortality table of the "Life Insurance Company." There is a sort of certainty in human conduct. Variations will occur; yet circumstances will arise and re-arise.

Do you think, when you enter the dim confessional and

whisper softly how you have transgressed, that you are telling the priest a thing he does not already know. He never imagines the words would come to his ears that moment. Yet he knows they will come a certain number of times a year from a certain number of his parishioners. For decade on decade, century on century, other priests who have gone before him have heard those same words in every tongue known to man. For decade on decade and century on century, the study of human psychology has proceeded. Moral theology has accumulated instances, reduced the possible situations to practical formulae, and offered codes of conduct.

Do you think, oh, young couple contemplating matrimony, that your experience is unlike that of any other persons who live or have ever lived? Think only that the practise of publishing the banns has come down through the ages. Think only that the Sacrament of matrimony has been administered for centuries. Think only that other priests before yours have given advice and counsel to other couples before you in an almost unending succession back into the dim mists of history. Do you not think that there is experience of value in all this continuity of the great moral institution erected and maintained for the benefit of man and his immortal soul? The advice you receive is the wisdom of ages applied to your particular case. The cautions given are cautions that have kept countless millions from agony and disaster. Good and evil continue to exist, placidity and turbulence.

In matters of faith and morals, with which the Sacrament of matrimony is quite naturally concerned, the Church speaks with authority. If you have the Faith, you will need no exhortation from lay sources to urge you to heed the exhortations of the clerical mind. Yet, suppose your faith for an instance wavers or slumbers in a situation where your personal inclinations run strong, is not the moral implication just as strong when you see that the heritage of the ages has been preserved just for your benefit, and for the benefit of every individual entangled in confusion or dipped in difficulty.

In such dilemmas, follow not the amateurish and vapid utterings of pseudo-scientists and materialistic philosophers and contemporary novelists. Follow the truth. Follow only that guide which deserves confidence from its splendid record, and deep wisdom. There is wisdom in the Church, human wisdom and divine wisdom. It is in any event preferable to the catch-as-catch can common sense of the lady novelist, the vapid eroticism of the psycho-analyst, and the raw materialistic implications of the natural scientist. The three books have not been set up here, simply to be bowled over like a row of wooden soldiers. The three books are symbols of things that are thought and said "every day in every way." Our world is replete with half-baked and ill-founded theories. Personally I should prefer, instead of such theories, those doctrines which have been tested through time and founded initially on a rock.

Modern Druids

SIR BERTRAM WINDLE

GREAT are the vagaries of those who, turning their backs on the true religion ready for their acceptance, must seek and ever invent some "fond thing vainly imagined," and in no country are there histories of more of these "vain things" than in England. There was once a sect of illiterate persons called "Ward's Men" who were deluded by their leader, a person of the name of Ward, into believing that the verse—illegitimately divided by him—"Peace upon earth to wards men" referred to him and his followers. I have with my own eyes and on various occasions seen the odd house which was built by followers, whose wealth much exceeded their wisdom, for the birth of the Messiah as the offspring of Joanna Southcote and have heard from the lips of an aged man the story of the sale after her death of the silver pap-boat given by an alderman of Bristol for the use of the supposed Divine Babe. Joanna Southcote issued passports, which any man may see in Museums, stamped with the seal of the morning star and demanding immediate admission to Heaven for the bearer, which passports were placed in the coffins of her faithful followers.

Today also there is no end to the strange denominations which caused a Frenchman to say that England was a country with three hundred religions and only one sauce. There may be three or four sauces to be accurate, and perhaps there are more than three hundred religions.

At any rate there is one very extraordinary new religion just come to light. Some account of this may not be uninteresting as an example of the wild chases after a god which are undertaken by unhappy creatures dissatisfied with a state of atheism or agnosticism and unfortunate enough not to have come in contact with the one religion which was made to content all hearts and all natures however diverse. In the House of Commons in England recently a question was asked about a group of people calling themselves "The Church of the Latter-Day Bond," whose members had made the extraordinary request that they might be allowed to bury their dead within the precincts of Stonehenge on the plea that they were the Latter-Day Druids and represented those who had originally erected Stonehenge and held their ceremonies within it. How true these statements are we shall shortly see, but we may end this part of the story by saying that the British Minister responsible for Stonehenge—which is a Public Monument—absolutely and most properly refused to allow these burials. It is understood that the disgruntled modern Druids, who practise cremation, propose to allow the winds of heaven to blow the dust of their dead over the wires of the enclosure of Stonehenge into

that sacred enclosure and thus deposit it where they would have it. So long as Salisbury Plain is open to traffic no one can prevent this and no one, we may feel sure, will try to do so.

Let us now turn to the consideration of Stonehenge and the real Druids in order to see what great advance in religious matters has been made by those who have set up this Latter-Day worship.

Stonehenge itself is perhaps not quite as striking a thing today as I remember it years ago before it was a public monument and enclosed in a wire fence with pay-turnstile and such things. I admit that these were and are necessary, for Socialists and all sorts of faddists used to chalk up their slogans prior to holidays when great crowds visited the place. But it is still the most remarkable great stone monument in the world. In the time of King Charles II when Aubrey, the chatty archeologist of the day wrote, he said: "Avebury (also in Wilts by the way) doth as much exceed Stonehenge as a cathedral doth a parish church." But since that day large parts of Avebury, a most amazing spot still, have been carted away by vandals for road-mending, and the lesser monument is much the more impressive at any rate to the visitor untrained in archeology. It consists of a great circle of stones, forming a hedge some fifteen feet high, with stones that were placed horizontally on their upper ends. In the interior were five great trilithons forming a kind of horse-shoe, the tallest of which is twenty-six feet out of the ground. How such enormous masses of stone were hoisted into position in an age devoid of the mechanical aids of today must always remain a puzzle. But there they are, and what is more they are shaped stones, and the only stones of that kind in any great stone monument in England, for those at Avebury and elsewhere are unhewn. Inside these trilithons is a small hedge of "blue" stones and within them a recumbent stone often called the "altar," but without any real proof of any such use. The old man who, when Stonehenge was open to the public free, used to explain things in hopes of a modest tip, was wont to show where the victim lay and where his blood flowed and so on, but of course it was all pure invention. However, this is certain that on the morning of Midsummer Day the sun rises over Salisbury Plain and appears above the top of a stone just outside the circle of Stonehenge (known as the "Friar's Heel" for some unknown reason) and then shines right over the "Altar" and through the center of the pillars of the great middle trilithon. It would take too long to submit the proof that this was designed as a sun-temple but that such was the case no reasonable man can deny to be pretty amply proved. Hecataeus of Abdera

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writing in or about 330 B. C. talks of the Hyperboreans who inhabit an island in the ocean, for all seas, except the Mediterranean, were the "ocean" in those days and to Mediterranean peoples. "They have," he says, "a stately grove and a renowned temple of a round form, dedicated to Apollo and adorned with many rich gifts." If this was Stonehenge and it may well have been, it had been in existence a good many years before Hecataeus wrote, for Sir Norman Lockyer from astronomical data worked out from the risings of the sun, thought that it might have been erected from sixteen to eighteen hundred years before Christ. It is one of a great number of circles which have solar or astronomical bearings and were—we may surmise—places of worship no doubt, but also something in the nature of calendars for an agricultural folk, urgently needing to know how the seasons were getting on, and of course unable to go into a shop and buy a calendar for a dime. So much for the temple which was to be raided by these modern Druids. Let us now for a moment turn to their so-called representatives in the past. What do we know of them? Enough to be perfectly certain that these deluded creatures of today have even less to do with them than the Freemasons of today have to do with the builders of Solomon's Temple. There are Druids in Wales who hold Eisteddfordau and recite poems and so on and have done so for a number of years, and there is a Friendly Order of Druids like the Elks.

But it is many centuries since there was such a thing as a living Druid, for the Romans, during their occupation of the island, cleaned them so successfully out of it, that after the coming of St. Augustine and the lifting of the veil which had shut off Keltic Catholicism from the rest of the Church for so long, there was never a sign of Druidism, so completely had it vanished off the face of the land. And why did the Romans clear it out, seeing that they were so friendly to almost any kind of faith and swallowed all the Keltic deities without a grimace. Rome would have nothing to do with Christianity but that was because of the exclusiveness of that religion. Sacrifice to the genius of the Emperor, and you might worship forty other gods or none. But refuse that sacrifice and you must die and that was just what the Christian did. Druidism did not die for that reason, but because even the strong stomachs of the Roman governors could not stand its heartless barbarities. It was a real religion and as its novices were set to study for thirty years before being ordained as Druid priests, the mass of doctrine and myth that accumulated must have been considerable. What that was we know but little, yet we know that the Druids taught the transmigration of souls and thus a term of immortality. One of the early Roman writers says that he would have laughed at these uncouth priests if he had not found the doctrines of Pythagoras under their robes. Their temples were generally in the midst of woods and the worse of them, where the Roman writers speak of almost incredible horrors, was

in the center of the Isle of Anglesea then called Mona, and in the midst of a dense grove—a curious thing for that island is almost devoid of trees today. There is not the most remote atom of proof that the Druids ever had anything to do with Stonehenge and one may say with some confidence that they certainly did not build it. They may have used it for ceremonies but there is no proof that they did so.

But if this foolish body of deluded Britons want a sacred fane why not seek a still more southern county and bury their dead within the precincts of the Cerne Giant in Dorsetshire. This is a huge outlined-figure cut out on the side of a chalk hill and about 170 feet in length. The figure brandishes a huge club over his shoulder and it is possible though again not proved that this may have been a Druidical figure. One of the things which we know about the Druids is that they used to have human sacrifices, which usually were found in rather high civilization, as in Mexico, Peru, Yucatan, Carthage. The persons to be slain were confined in enclosures shaped like a man, and there burnt. It was once thought that these were upright figures of wickerwork shaped like men, but it is much more likely that they were enclosures like that described, on the side of a hill, within which the victims were penned, slain and burnt with great masses of furze and brushwood. Such are the amiable persons whom the Modern Druids claim to represent, and while they were in search of some ancient religion why did they not try Mithraism which at any rate did not go in for human sacrifices but only for those of bulls and rams, and taught in many ways a rather high code of morals. Or after all why not look for a moment at the religion persecuted by Roman Emperors at the very moment that they were putting Mithraism, which yet conquered not only Mithraism but the Empire, and became its spiritual successor.

A Contrast in Religious Conditions

FLOYD KEELER

THREE years ago it happened that business made it necessary for me to stop over in a Southern State university town, and within the past few weeks I again had occasion to do the same. On my previous visit the first thing that met my notice was a large and flamboyant, even though atrociously misspelled, notice posted by the Ku Klux Klan in the Union Station. Later I sought the whereabouts of the Catholic Church which I knew to be there, but diligent inquiry at the two leading hotels revealed no one who could give me any information other than the worn-out old saw which is always given in such quarters that it is "just across the corner from the Jewish synagogue." Why this is supposed to be funny, I cannot say, but it always gets a laugh from the hotel loafers in bigoted small towns and I have heard it the country over. However, I did find the Catholic Church, though not the

pastor who was evidently away visiting some of his numerous missions. The sign on the Church revealed the fact that Mass was said there twice a month. Later correspondence with this priest brought out the fact that there were practically no Catholics at the University and that no attempt was being made to draw Catholic or other students into touch with the parish. Yet this is a large and influential school, known far and wide for the quality of its graduates, and is attended by many of the best of its State's sons. The Episcopal Church maintains there a special "University Church" supported by the diocese and in charge of one of its best equipped clergymen. Other denominations either had special "student pastors" or other means of keeping track of those who belonged to them, and of influencing those who did not belong to them. Though I realized the weakness of the Catholic Church in that region and the reign of intolerance then raging, I felt that something should be done and I did not hesitate to say so both to the priest in charge and to others who I felt were in a position to take the necessary steps for its accomplishment.

Now for the contrast which appeared at the end of three years. First, there was no sign of the Ku Klux activity—and, by the way, the dying of that movement is noticeable everywhere in the South so far as I have seen or can ascertain. Secondly, the first thing that greeted my eyes over the desk in the hotel was a neat sign giving the name and location of the Catholic Church, the hours of the Masses, two each Sunday now, times of hearing confessions, and a cordial invitation to attend the services. Below this was an announcement of the time of meeting of the University Newman Club, and a line or so indicating that everyone was welcome to attend its discussions. Evidently Catholicism had come to life in that Southern city, and from things that I can learn I believe the change is widespread. What has brought it about?

I give the first credit to the Klan and the wave of bigotry which it endeavored to raise. Southerners believe in fair play and there is a certain chivalry of attitude that even a half-century of misunderstanding and wrong have not obliterated. When the Klan tried to foist its poison upon them, they looked to the other side and some have become convinced. Moreover it gave the Catholics a chance to assert themselves. So long as they were a mere despised minority, sneaking about their business as if halfashamed of being Catholics, so long were they bound to remain unimportant and unknown. But both because of the campaign of intolerance and because of the opportunity which it gave them to assert themselves, they became aroused and began to give an account of the faith that was in them. Then, too, much cannot be said for those organized efforts by which Catholics have sought to justify and explain their beliefs. The Catholic Students Mission Crusade has probably been the largest single factor in this, its marvelous growth to 500,000 members in five years time attests the enthusiasm with which our

youth have rallied to the banner of the Cross. Simultaneously for those of maturer years the National Councils of Catholic Men and Women have come to be recognized as centers from which radiate a sterling devotion to the Church and her mission, the full effect of which is hard to estimate. Then, too, the direct campaigns of the Knights of Columbus and of the Catholic Laymen's Association of Georgia have done much to offset prejudice and to quiet unfavorable agitation. Yet all these are, so to speak, but symptoms of a greater thing, the revival of a true Catholic spirit among our people.

No one who has observed the trend of affairs can fail to see that the Catholic Church in the United States today is more virile, more alive to its needs and its opportunities, more fully conscious of its mission than it was a decade since. And while, of course, the greatest credit is due to organizations such as have been mentioned above, after all, it is from God the Holy Ghost that the inspiration for all this has come. "The Spirit breatheth where He will" and He has evidently willed to fill American Catholics with His graces. They are responding right nobly, but only the fringe of our people has been yet reached, the great mass still lies inert and apathetic, unconscious even of the tremendous revival going on about them. The problem is to rouse them, for once that can be done "Thy Kingdom come" will be a reality rather than a mere hope in our land. The progress in one small Southern city may not seem to mean much, but to me, it is a beacon of hope, an earnest of far greater things to come both in the Southland and throughout our country.

Women and Commercialism

WARFIELD WEBB

WITH the world changes come conditions in our social and business life that sometimes develop into strange ideas—not alone of ethics, but also of the more commonplace things. Women have, speaking generally, become removed from their original sphere. They have entered the arena of business, not merely as an adjunct that calls for notice, but as a part of our industrial life, and are interwoven therein for better or worse.

Of the effect of this innovation many of us are aware. Of its favorable or displeasing aspect we have seen and heard much. Should the desire arise to bring about a change back to the old order of things, a miracle would be required to accomplish the wish. Only God Himself could perform the miracle. What shall we say for or against this condition? Like other events and epochs in the world's history it has features good and evil. Of the idea itself few who look at the subject with an unbiased judgment, can view it with particular favor. It was not so to be, woman was to be the home builder, the softening influence over man's sterner nature, a bulwark for the weary world-fighters.

Woman was to be the harbor of refuge, the guide and

preserver of the race. She was not to be of the world wherein men struggle and labor and combat for bread and daily sustenance. True, in the old days she sometimes arose to the heights; she led in battle; governed countries; subdued the fractious; took her place in councils with men. These were the exceptions, and they stand out in history as examples of her bravery, wisdom and sagacity, compelling admiration.

The world has changed, and women now feel that their inalienable right is in the struggle for commercial supremacy. Too often has this notion of independence, of self-support and freedom from the trammels of more fitting duties had its dire effects. Too often has travail given place to ridicule. Woman has her part and her functions in life. Her duties, originally confined to binding up the wounds made by the strife of warfare, have broadened into a warfare of combat, in itself, a world of hardship and strife that she copes with frequently to her greater sorrow.

Necessity has forced some women into a life they abhor. Not all the laborers in the commercial field relish it. If the cloak of presumed independence were torn aside exposing the heart throbs, the yearnings and secret longings for home life, there would be found many bleeding hearts. It is woman's God-given instinct to love the home. Children are her nearest heart-desire. Women were so endowed by the Creator. She was not to be man's equal in strength, in labor, in commercialism. Hers was to be the mother of children and to exercise over man, child and home that soothing, subtle influence that has in the past made nations great and individuals greater. Without her love and care, life would grow less endurable, nay, it would be impossible. Men cannot live without helpmates no less than women. If they assume to usurp each other's place our social order must fall.

What of the new woman? She who espouses suffrage, and places herself on an equal footing with man? She who endeavors by politics to suppress the wrongs that still exist under her voting power? What of the woman who will leave home, family, all for the glory of asserting her presumed rights? These notions are born of disordered minds. These are the whims of a race and a generation whose yoke has become galling, but whose remedy will not alleviate the burden. What if we acknowledge that evils exist? There have always been evils in the world. She cannot blot them out by votes.

God—as man—sought to make men see the evil of their lives and they heard not. Cities were destroyed for wickedness but other men arose who feared not the example of those gone before them. Human nature is weak. It is prone to evil. Reforms, political changes, do not make men over. This comes only through the heart of man. By her influence for righteousness, her life in the home, and in business, too, when this becomes a necessity, can woman fulfil her mission for good.

This presumed independence fosters divorce. If the marriage tie is not compatible to her newer nature she can divorce her partner and earn her own livelihood. If things are not to her liking there is the avenue of escape into the great world with its glare and supposed freedom. Here she will find her illusions shattered. Lest she be ever on the alert the dangers confronting her will be many, and the unwary will be enmeshed sooner than they think possible. Silently, stealthily the serpent creeps toward her. Like the tempter of old he will flatter and cajole her. Her charms will be magnified into virtues, and her beauty will be made to appear greater than it is by falsifying it.

If she is capable of withstanding these attacks she is in no imminent danger. How many can withstand them until the end? How many are not overcome with base deceptions? It is not that these things always lie hidden that causes women to feel that the world is a safe haven for the ignorant. Their faces and their deportment tell the story more clearly than all else. Too true is the sadness that rewards the eager seeker for fame and independence in the cold, merciless world of men.

No, woman is a creature of home life. She is, or should be the very essence of that which holds in sacred charm the human family. Her place whenever possible, is in the home and not abroad in the world. That she can and is doing much good in activities not wholly within her sphere is not to be gainsaid. Her influence for good must be felt whenever she exerts her power. Her very presence should command respect. That it does not always do so today must be due to her own disregard for those finer instincts that must be an ever-present inherent right to womanhood.

It is sad to see the change that has come about in this rapid age. Women are too often no longer shown that deference that they should command. There is too much commingling of the sexes, and she has often lost her womanly grace and modesty, in dress, in manner, in looks.

Custom has permitted many things now that would have caused the blush a generation ago. The girl begins her worldly training on the streets, in the shop, office, or store. She readily enough learns the intricacies of the world. She becomes worldly-wise too soon, and herein is a danger. There is the sordid allurement; there the glitter, and the way apparently filled with sunshine and pleasure. Away from the influence of home she disregards some things that are vital to her greater happiness. It is only the beginning of an end that means something, a broken heart and despair.

One must shudder at the conditions in our world today, particularly in our large cities is the state of degradation sad. Womanly modesty is rather the exception. There is an abandon, an independence, if one might so term it, that invites familiarity. Too often is the act made more despicable by the age of the girl.

Chance acquaintance, marriage, divorce. This is not a new story—only one that becomes more commonplace each year. The commercial life has aggravated a cause that has grown to awful proportions.

Now, it is said, that suffrage is one of the ends that will improve woman's lot, and work reforms. This must be denied. Only through the heart can the soul be purified. God in His goodness can work the change. In the home there is the groundwork for the training. Commercialism for woman is often bad. Assuredly conditions force many women to work. It is deplorable that such is the case. It may be that more money is actually needed. Families must be supported by the daughters.

True, the wage is lower than it should be frequently. If women must work, let them demand a wage commensurate with the earning power they possess. Two things retard this and will continue as factors to work against her. She is not capable of doing much work that men must do, and there are so many who will work for an independence, so that they may escape the influence of home life. It is a deplorable state. To bring about a change demands a miracle. That this will come is at least very doubtful. We see life's evil side, we hear the far-away cry of the toiler and the oppressed. The wan faces tell a truer story. The hollow eyes another story; and the blanched face no longer blushing, shows us how some women pay for their independence.

The soul cries out in anguish and in bitterness. Are there not many who if given the opportunity would live over their lives again? The world laughs them to scorn. Only one solace can be theirs, only one voice will hear their plea, the voice of Christ.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Lawyers and Medical Experts

To the Editor of AMERICA:

Is it quite just to print in your columns the slur of Dr. Walsh, in his article, "Criminal Responsibility and the Medical Experts," October 4, that the medical expert "*like the lawyer*. . . will be on that side of the case from which they receive their retainer"? If Walsh, M. D., will appeal to Walsh, Ph. D., may he not see the distinction between a lawyer being on the side of the case from which he receives his retainer and a lawyer receiving his retainer from the side of the case he represents? Does Dr. Walsh expect the lawyer to receive his retainer from the other side?

It is such comment on those who are trying to maintain law which helps foment the lawlessness of which Dr. Walsh complains. In spite of his multiplicity of degrees—M.D., Ph.D., Sc.D.—Dr. Walsh may not claim the defense of schizophrenia—division of the mind and personality into various parts—but must assume responsibility for traducing a class which, in great majority, has tried to do for the body politic what doctors try to do for the body physical.

Contempt for law is bred by the constant propaganda of the radical that "hiring" a lawyer will help to defeat the ends of justice. When persons of Dr. Walsh's eminence repeat this accusation they align themselves with the forces of disorder.

The difficulty with medical experts and criminal responsibility is that our courts are intended to safeguard against the public clamor for instant punishment. Courts and lawyers do not pretend to such surety of opinion as is possible to the individual philosopher and are forced to call into counsel the aid of their brother profession, medicine. Alas, that medicine is not a more exact science.

I am as fully opposed as Dr. Walsh to the denial of free will in the prevailing behavioristic psychology. Civilization has, however, progressed, somewhat imperfectly, from the *lex talionis*. All that this contradictory welter of expert testimony on mental responsibility means is that we are recognizing different degrees of responsibility and seeking to mete the punishment accordingly. That we lawyers should seek to be guided by the medical profession is a compliment which does not deserve the slur that we are guided by retainers. . . .

Because of failure by the medical profession to diagnose mental disease with the same precision as it does a case of typhoid fever the law may at time err on the side of leniency. But at least we are in the right direction in leaning on the profession of which Dr. Walsh is so eminent an exemplar.

New York.

ALBERT DE ROODE.

Child Labor Amendment and the Schools

To the Editor of AMERICA:

In discussing the question of the constitutional amendment for regulating child labor, there are some who say there is no connection between this legislation and that of the Federal control of schools.

While there is no necessary connection between the two movements, still some of the leaders who are pressing the passage of the child labor movement most vigorously have as their ultimate purpose the federalization of schools. This is evident from one of the latest books on the subject, "Child Labor and the Constitution." In the introduction we read these words:

Prohibitive legislation is necessary, Federal as well as State; but the ultimate goal of child-labor reform can be reached only through positive and personal methods and means. . . . It is for this prime reason that I have urged Federal supplement of State provision to make better schools and keep the children in them. This will be the best sort of protection of the child against injurious labor.

The reader will notice that the prime object of the plan is *Federal supplement*; and *Federal supplement* means *Federal control*. Those who are working for the child labor amendment are foolishly strengthening the forces which ultimately seek for the federalization of schools.

St. Louis.

HENRY S. SPALDING.

The Neo-Paganism

To the Editor of AMERICA:

One can positively affirm some portions of the article "Girls à la Mode" in the July 12 issue of AMERICA and also V. E. R.'s communication under the same heading in the issue of October 11 without fear of contradiction. The question is: "What is the cause of the present godless trend?" Briefly stated it is, to my mind, the ignorant and often unconscious adherence to false doctrines.

What is the popular comprehension of success, happiness, pleasure, liberty, marriage, divorce, religion, and the observance of the Sabbath? It is a comprehension saturated with materialism, sensuality and paganism.

If a man is successful in amassing a fortune he is considered, in common parlance, "a success." You may roar forth and say it is not a fact. But it is. That fact standing alone is what modern America terms success. The thought of possessing a conscience not abandoned to the transitory things of the world and longing for the day when the spirit shall possess eternal bliss does not enter into the present-day conception of happiness.

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Pleasure is sought within the four-walled ballroom or dance-hall and in seeking sensations that will appeal to the sensual and not the intellectual composite. Between liberty and license there is no distinction. The sanctity and dignity of marriage have been lowered to comedy. The relationship of husband and wife is flagrantly "comedianized." Divorce is a means of shirking that solemn promise to take "for better or for worse." The modern Sabbath is a day when it is deemed that every kind of public amusement should be thrown open if it will apparently keep the people from evil. The idea that it is a day to practise abnegation, meditate and pray is on the wane.

What are the sources from which spring these misleading doctrines? Enumerated they are as follows: pride, avarice, sloth, our modern plays, novels and newspapers, wealth, godless universities, materialism and the lack of religion.

The present godless trend will continue until men go back to the practise of religion. The individual must be taught that his God-given faculties of intellect and will were given him for an end, complete happiness, and the first step towards it is for the will to subjugate the flesh.

Brooklyn.

W. E. McCARTHY.

N. C. W. C. News Service in the Schools

To the Editor of AMERICA:

Too much encouragement cannot be given to the ideas put forward by the Rev. Daniel M. O'Connell, S.J., in his article on "A Text in Current History," which appeared in the issue of AMERICA for September 27. Editorial modesty, presumably, prevented him from being allowed to name the "Catholic Review of the Week" to which he referred as being a useful text for the teaching of current history. However, anyone at all familiar with Catholic journalism in America could easily identify the publication Father O'Connell had in mind and, undoubtedly, most of them would agree with his appraisal of its value.

Probably, limitations of space prevented Father O'Connell from dealing with another effort which is being made along the same line. That is the use which is being made of the weekly "releases" of the National Catholic Welfare Conference News Service in the teaching of current history in Catholic schools and colleges. I am told that this service now goes into fifty institutions throughout the country where it is used regularly as a textbook in the same way the *Literary Digest*, *Current History*, and other publications are used in other schools. The service includes articles from all of the important capitals of the world written by the staff correspondents of the N. C. W. C. News Service, who are professional journalists of high standing in their respective nations. Much of the material is of an interpretative nature, which, as Father O'Connell points out, makes it of much greater value than the strictly factual reports of foreign news which are often unintelligible to the casual reader who does not possess the proper perspective to understand their significance. Of course, all the material sent out by the N. C. W. C. News Service is written from what Father O'Connell terms the "Catholic vantage-point."

The directors of the N. C. W. C. News Service, the writer is told, are anxious to encourage the use of the service in the schools and colleges.

For such use of the service, that is, where there is to be no publication, only a nominal charge is made. Undoubtedly, if news of world interest from reliable Catholic sources is used in the teaching of current history to Catholic young people there will be a great incentive given to the development of that intelligent Catholic culture which is one of the greatest assets of the Church. And from the viewpoint of Catholic journalism a development of such a culture is of paramount importance. Catholic boys and girls in the schools, and later in the colleges, will become accustomed to take an intelligent interest in happenings of Catholic import the world over. When they leave their

respective institutions of learning they will look for news of these events in the Catholic press. And it is a maxim of journalism that, what enough people look for; the papers supply.

Washington.

WILLIAM CHARLES.

The Catholic Lay Professor

To the Editor of AMERICA:

No one will question the existence of the general condition described by John Wiltby in his article in your issue of October 25 on "The Catholic Lay Professor." I have no doubt that many of the professors will say a hearty "Amen" to his statement that the least the Catholic college can offer is a living wage. This brief note of comment on his article is merely to assure him that the "market," in some quarters at least, is very much better than it was when his young friend went shopping there eight years ago. The writer has personal knowledge of four Catholic colleges for men and of one for women where the stipend is as good, and in three of the institutions is better, than the stipend for teachers of equivalent training and experience in secular institutions. In one of these colleges four of its graduates of 1924 have been appointed to instructorships at an annual stipend of \$1,500; and they are given maintenance besides in exchange for a limited amount of disciplinary supervision. This is the lowest stipend paid to lay professors in this college. Not many secular institutions are as generous to tyro instructors in their first year of teaching. In the Catholic woman's college referred to there is one lay professor who receives the same salary offered him for his services by a leading Eastern university for the same amount of work in his subject.

There is a good deal of misunderstanding among many Catholic lay professors regarding the size of the salaries paid teachers of similar rank in secular colleges and universities. Five or six years ago, according to statistics gathered by the United States Bureau of Education, the average salary paid to teachers of full professorial rank in American colleges was about \$2,500 a year, which meant that a large number received considerably less. It is doubtful if this average has been raised \$1,000 at a maximum. One of the leading secular colleges for women in the East is this year paying, for the first time in its history, a maximum salary of \$3,000 to its head professors, some of whom have been on the faculty for more than twenty-five years. Not a few of these professors are men! How many men in other professions would consider that they were getting a living wage if, after twenty-five years practise of their profession, they were receiving \$3,000 a year?

Worcester.

M. J. A.

German-American Activities

To the Editor of AMERICA:

In the answer Mr. Frederick Franklin Schrader makes to the protest that his otherwise admirable book on "The Germans in the Making of America" neglects to credit the activities of the Catholic element, he shows that he is the victim of "the Protestant tradition." Non-Catholic writers calmly ignore, or ignorantly disdain, authoritative Catholic historical publications. If Mr. Schrader had consulted "The Catholic Encyclopedia"; or, had he read the chapter Bishop Schrembs contributed to the recently published "Catholic Builders of the Nation," he would not make the references intimating that Lutherans, Moravians and other German Protestant sects were the only notable influences of racial progress and prosperity during the eighteenth century. Neither would he have given the cachet of his respectable pages to the worthless "statistics" of the Civil War's Sanitary Commission, figures that also have been used, over and over again, to calumniate the very people his book seeks to praise.

Brooklyn.

T. F. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 15, 1924

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Two American Commonwealths

THE vote in Michigan and Washington shows that in these two commonwealths the genuine American spirit has met the bigots, the fanatics, and the misguided, and has routed them. In each State the proposed legislation which would close all private schools by forcing parents to send their children to public institutions, has been decisively defeated. It is particularly gratifying to note that this is the second time that the proposition has been rejected in Michigan.

To citizens who live in States where fanatics are comparatively few, the campaign in Michigan must seem closely akin to a manifestation either of insanity or of a hatred toward the Catholic Church so rooted and unreasonable as to be equivalent to mental disorder. Two years ago, after a campaign during which the school-law amendment was discussed from every angle, the people of Michigan decided that they desired no change. What possible good could result from another attack on the private schools, is not clear.

It was already obvious that the effect of the movement would be to injure, not promote, the interests of primary education, by closing a number of excellent private schools. Even had the amendment been adopted, an injunction could have been secured, thus opening the way to long and costly litigation, costly to the citizens of Michigan as well as to the private schools. It is highly probable, moreover, that in the end the amendment would have been declared unconstitutional. Certainly, the language of the Supreme Court in the Nebraska language law case, decided in 1923, and the opinion of the Federal District Court in rejecting the Oregon law last Spring, indicate that the Federal Courts are not disposed to find the Michigan legislation compatible with the natural and the constitutional rights of parents.

May we now hope that this absurd, un-American movement is at an end?

Radicalism Rejected

THE country has spoken in unmistakable tones, and by an overwhelming vote has chosen Calvin Coolidge to be President of the United States. In face of the election returns, the fears expressed by some political leaders that the choice might be thrown into the House, appear ludicrous. The country is with the President, he has a Republican Congress to aid him in carrying out his policies, and he will begin his new term with the cordial good wishes of all, irrespective of party lines.

At the same time, the President will not be, should not be, and probably does not wish to be, immune from criticism. He is in no sense a "political accident"; yet political accidents, of which Senator LaFollette is the major example, helped to elect him. It is evident that millions of Americans who in normal times term themselves Democrats, gave him their vote. Kentucky, for instance, for the first time in its political history of 132 years is solidly Republican.

Rightly or wrongly, these millions feared the "radicalism" of Senator La Follette. If he was not a "Red" he was at all events a decided pink. To them, the Third Party meant a Federal participation in business which they were not prepared to admit, dissatisfied as they were with prevailing conditions. It was identified with Federal control of the railways and, by degrees, with Federal control of all public utilities. Admitting that the railway problem is in a tangle, Federal intervention seemed equivalent to another experiment in a discredited Socialism, and the establishment of an expensive and paralyzing Federal bureaucracy. Possibly these conclusions were not wholly correct, but they existed and had their influence at the polls. As for Mr. Davis, a gentleman of unimpeachable integrity, he stood as the representative of "Wall Street" and of a party which did not know its own mind. The only safe policy seemed to lie in the preservation of the *status quo* by voting for President Coolidge.

Not a few of Senator La Follette's followers are already protesting that the Third Party must be reorganized on definitely Socialistic lines. But in these days "Socialistic" is a generous term, capable of various interpretations. No danger is to be apprehended from the extreme left of the radical factions, bereft alike of leaders and appealing policies. Debs and Foster who amid a cloud of smoke and fury often forced attention to scandalous social evils regarded with complacency by the late President Roosevelt's rich malefactors in high place, either are silent or speak with reservations. A picturesque element in former political campaigns, their passing is noted if not bewailed. For all their faults, they were more candid than the doctrinaires who have succeeded them. Probably what discredited the Third Party even more than the fear of

Federal control of public utilities, was Senator La Follette's well known attitude on the Supreme Court. That was a brand of "radicalism" utterly unpalatable to millions of citizens who on other measures would gladly affiliate with a Third Party.

A Radical Pope

THE late President Wilson once said that he was never afraid of being called a radical. A radical, he explained, was merely a person in the habit of going to the root of things. Taken in that sense there is a radicalism that is highly desirable, in fact, necessary. The political party that can present a genuinely radical program may not at once win popular allegiance, but it will do the country a service of inestimable value, if it focusses attention on certain social and economic evils for which the State can and should devise a remedy.

As an instance, the right of contract may be cited. It ought to be taken for granted, as Leo XIII wrote in his famous Encyclical, that worker and employer "should, as a rule, make free agreements, and in particular should agree freely as to wages." Many who admit this principle, deny the consequences which flow from it, and even quote the Supreme Court of the United States, particularly the decision in the District of Columbia minimum-wage case, in their support. But, as the Pontiff lays down, there is a dictate of natural justice, "more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner."

Is this the rule uniformly observed today by American employers?

In an article contributed some weeks ago to this Review, Mr. Robert Shortall wrote, briefly and to the point, that a worker's wages were what he could get, and no more. It did not lie within Mr. Shortall's province to praise or to blame; his purpose was merely to state a fact of common, possibly of general, occurrence. Labor is thus made a commodity which the employer buys at the lowest rate, as he might purchase so many kegs of nails, and with as little concern or compunction.

The practical working out of the plan leads directly to wage-slavery. When Mike Schermizenski, hungry and worn, barely able to speak the English language and an alien, but for all that a man, with a wife and family to support, applies for a job, he is put in the hands of a skilled agent who pays Mike as little as he can. Mike may belong to a union which by carrying on a campaign scarcely distinguishable from war, has extorted an approximation to a living-wage. Or he may not. It may be that Mike takes his job on condition that he belongs to no union, but abhors all their ways and works, being forced into membership in a fraudulent "union" controlled by his employers.

It is nothing short of ridiculous to hold that Mike "contracts freely." He "contracts," that is he agrees to

take the job and perhaps is glad to get it, because if he refuses his wife and children will be thrown into the street to starve. This iniquitous dealing in flesh and blood is denounced in the flaming words of Leo XIII:

. . . Wealthy owners and all masters of labor should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws human and Divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold the hire of the laborers . . . which by fraud hath been kept back by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth.* (St. James, V, 4). Lastly the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason, because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred.

Mike Schermizenski has been denied the right of contract. "If through necessity or fear of a worse evil the workman accept harder conditions," teaches Leo XIII, "because an employer or contractor will afford him no better, he is made the victim of force and injustice." That is not a "contract," an engagement freely entered into, but the yielding of the weak to force. Mike is not a free man, contracting without compulsion to give his services in return for adequate remuneration. As the Pontiff plainly says, he is a "victim," and the cry of him hath entered into the ears of the Lord of Sabaoth.

Leo XIII, the world thinks, was a "radical" on the labor question. He was. Like the Catholic teaching on this subject, he went to the roots of the matter.

A Wage-Scale and an Income Tax

THE publication of the income-tax reports has thrown a curious light on an important branch of industry. For several years, the Amoskeag Manufacturing Company of Manchester, New Hampshire, a corporation which owns some of the largest textile mills in the world, has been involved in difficulties with its employes. After a strike in 1922-23 which lasted nearly a year, the employes, or some of them, returned to work at a reduced wage. At the beginning of the present year, the company proposed an average reduction of twenty per cent, alleging that it was actually losing money by keeping the mills open. After conference, the workers agreed to a cut of ten per cent, on the principle that half a loaf was better than no bread.

It now appears, according to the *New York World* for November 6, that although a statement issued by the treasurer of the company for the year ending May 30, 1924, showed a loss of \$2,851,131, the company actually paid an income tax which indicated profits of approximately \$5,000,000 in the last five months of 1923 alone! On publication of the Government reports, Mr. Frank P. Carpenter, a member of the company's board of directors, inquired why "one report was submitted to the directors and another, diametrically opposite in meaning, to the

Federal Government." The question seems to have received no answer. It can hardly be supposed that this philanthropic company, after keeping its mills open at a loss for the benefit of the workers, so far fell from grace as to perjure itself in order to present to the Government as a free gift, a sum equal to an income-tax on profits of \$5,000,000.

The truth of the matter is expressed by an officer of the United Textile Workers in an interview published by the *World*: "The income-tax report only confirms what we have been saying—namely, that this concern is trying to get even greater profits by grinding down the wages of the employees." True, the company does not appear to be suffering from anxiety as to the future. The workers may come back or not, as they wish, to work for a concern which as a reason for keeping wages at a minimum reports a loss of \$2,851,131, and at the same time reports to the Government profits of \$5,000,000.

Serfs and Men

OUR workers are not serfs, but we have far to go in this country before we can truthfully say that social justice is the rule not the exception. We do not ask or desire State intervention as the first and sufficient remedy. But there are occasions when, as Leo XIII teaches, that intervention is necessary.

For Catholics who form a large element in the group of workers, the question of decent wages and living

conditions is of deep and immediate interest. At the annual meeting of the Irish Catholic Truth Society, held last month in Dublin, Dr. Coffey of Maynooth did not hesitate to say that "the tolerated presence of a highly inequitable system of economic relations and conditions in modern times" was a more widely destructive enemy of the Christian family than even divorce:

Capitalism by concentrating in the hands of a comparative minority control of the sources and means of material wealth production, and by holding up to rapacious usury the financial credit which is the medium of wealth distribution and exchange, has reduced the majority to a condition of propertyless wage-slavery. A family implies a home; yet millions are homeless, or herded in slums unfit for human habitation.

Thus is man whose dignity God Himself reverences, treated by the buyers and sellers of human flesh.

What has all this to do with our American political parties?

Without falling into the fallacies of Socialism or of paternalism, our political institutions may be and should be used for the protection of those who most need protection, namely, our workers. Practically, however, little can be done except by the force of public opinion operating through political organizations. Up to the present the efforts of the parties have been little more than futile and often insincere gestures. The Third Party that will gain the adherence of all who hunger and thirst after social justice will not stop at a gesture.

Literature

Maurice Francis Egan's Memoirs

IN the very happy and sympathetic introduction Dr. Henry van Dyke has written for the memoirs of the late Maurice Francis Egan,* he says: "I am glad he calls his last book 'Recollections of a Happy Life.' It is a true title." Dr. Egan dedicates the book "To All My Friends," and the more intimate in that long roll of affectionate friendships, international in its scope, will cordially agree with Dr. van Dyke's characterization of this interesting volume, and renew the pleasantest memories as they read it and recall so many incidents that fortified their intimacy with the author.

The period, 1852-1923, that the "Recollections" cover, was one of the most important in the annals of Catholic America. It saw the growth of the Church from 34 dioceses and a population of 2,100,000 to the present totals of 107 bishoprics and a Catholic body of more than 20,000,000; the equally great expansion of our educational and philanthropic institutions; the establishment of the Apostolic Delegation at Washington; the transfer

of the local ecclesiastical foundation from the tutelage of Propaganda to autonomous administration; the addition of the American Cardinals to the Sacred College and the steady advance in importance and influence of the Catholic element of the community in the national life. During the half century ending this span of seventy odd years Maurice Francis Egan, as editor, publicist, teacher and diplomat took an active part in all its wonderful development, and when he was not in immediate personal contact with affairs he had the advantage of being able to recognize and estimate their origin and trend from an inside and authoritative point of view.

His story of his career may be divided into six periods. In the first he recalls his boyhood and school days in Philadelphia, what he describes as the "comfortable, settled and extremely limited" life of old-fashioned families in that quiet city of homes during our "Civil War Period," and the years following it. He was a Georgetown student in Washington, as he attained his majority, and saw social evolution there in the progress of the "Reconstruction" era, then returning to Philadelphia to take the first steps in the literary avocations which brought him to New York in 1878 to begin as a mem-

**Recollections of a Happy Life.* By Maurice Francis Egan. New York: George H. Doran Co. \$4.00.

ber of the editorial staffs of *Magee's Weekly*, of the *Catholic Review* and of the *Freeman's Journal* three years later.

It is as editor of the *Freeman* that his career really begins. The veteran James A. McMaster was worn out after his long and stormy editorial tenure, and the *Freeman* was steadily losing its old time influence and prestige. He took, for him, an amazing fancy to Egan, allowed him practically to change the whole aspect of the paper, and gradually dropped out of its making. The eight years that follow are the second and the New York chapter of the "Recollections." Egan was most enthusiastic in his editorial efforts on the *Freeman*, and some of his best work was done in these years in his striving to create a taste among Catholics for a broader kind of literature. His salary on the *Freeman* was of the meagre proportions the all-wise dispensations of Providence allotted to Catholic editors, so to live decently he was forced to seek in addition a more profitable patronage in other literary fields. For the *Catholic World* he wrote several short stories that mirror a vanished cycle of men and manners, and conducted the book review department of that magazine. During this period also he gave to the anthology of the best American poetry the promptings of his muse that attracted Charles A. Dana's critical attention and ensured his fame as an influence in American letters. These, with other contributions to secular periodicals and publications, brought him into an association with the literary life of New York. What he tells of this, added to the references to and presentation of the stirring ecclesiastical episodes of that date, make some of the most entertaining pages. It was the time when the Apostolic Delegation was established at Washington, and the McGlynn controversy and the opening of the great agitation over the issues of Catholic education engendered fuss and turmoil all over the land.

With the death of Mr. McMaster came the crisis in the affairs of the *Freeman's Journal*, Egan's determination that it was no longer profitable for him to keep up his editorial connection with it, and his acceptance, in 1888, of the professorship of English Literature at Notre Dame University. His removal to Indiana opened up an entirely new vista for him, of which he made excellent use for eight years, as his narrative indicates. He continued there for the *Ave Maria* the constructive ideals he had begun in the *Freeman's Journal* in a series of stories for children, and a department of fireside chats in which he dealt with many fads and foibles, social, literary and controversial in a very popular and readable fashion. What he records of his stay in the Mid-West will pleasantly offset the more recent disparaging repute attached to that section by the adventures of the Babbitts of Main Street.

Another change came for him with the opening of the Catholic University at Washington, to which he was drawn in 1896 by the earnest wish of his great friend

Bishop Spalding to have him there as the lecturer on English literature. His return to the Capital also brought him into close association with Presidents McKinley and Roosevelt, the latter making him of constant special service because of the encyclopedic range of his knowledge of international policies and politicians, as well as a sympathetic horizon of intellectual diversions. The reminiscences of his widely radiating activities, social, political, educational and literary, at that period, afford opportunity for an intimate view of life at the University that is novel and illuminative, and portraits of the outstanding clerical and lay leaders with what they tried to accomplish. It ends with his appointment as Minister to Denmark by President Roosevelt in 1907. There are no revelations of the "Mirror" and "Duster" variety that are supposed to lend the necessary piquancy to current reminiscent volumes, but plenty of entertaining and informative notes and comments.

What happened at Copenhagen during the eleven years he spent there under three Presidents, with signal honor to his country and himself, the longest term ever served in one capital by any American minister, he detailed in his previous volume, "Ten Years Near the German Frontier," so the chapter now devoted to these recollections is brief and not a repetition. It serves as a prelude to his return home and resignation of office, on account of his serious ill health, in 1918.

He came back to face the old life and scenes with much trepidation. Most of his former friends and literary associates had passed away and a new generation to whom he fancied he would not appeal and to whom he was comparatively unknown awaited him. The cordial reception of "Ten Years" was a delight and heartened him to the production of an astonishingly diversified volume of work as essayist, poet and interpretive critic. Several most successful lecture tours won him a host of new friends and admirers wherever he appeared, and his "Confessions of a Book Lover" (1922) confirmed the impression that he had begun another and even more brilliant chapter of his literary career. He was in constant demand in the secular periodicals and magazines. Availing himself of this opportunity, he used it to splendid advantage in critical articles and reviews where sound philosophy and true ethical standards corrected many of the dangerous tendencies and speculations of the times in popular literature.

He had the greatest contempt for the "Young Generation" of "Modern" writers, with their pretense, egotistical veneer and lack of historical or solid literary background. Nor had he any patience with conceited pietistic mediocrity, or cramping nationalistic carping. Ever tolerant, helpful and sympathetic with deserving amateurs, the *ipse dixit* of pompous doctrinaires never intimidated him. He was very much interested in the success of AMERICA, and was never too busy to offer a seemingly timely contribution, or to comply with a request for one.

The work of the late Father Walter Dwight, as its literary editor, won his enthusiastic admiration. He never tired of insisting on the great help it had been to the teachers of English literature in the Catholic educational institutions throughout the land.

He had just put the finishing touches to the present volume of memoirs when he was fatally stricken, in the late summer of 1923, and lingered in a most enfeebled condition until January 15 following. On the concluding page of "Recollections" he says that it was "borne in upon me that I should end this volume . . . on a very personal note," and he declares that, looking back over the things he should lament, he could not forgive himself "for not having been keener to discover means of helping others." Now those who knew him best will probably protest that this was the one transgression of which he could not justly accuse himself. He was always eager to promote the happiness and prosperity of his friends and was rarely without a deserving protege.

His life hung by a thread for the last three months of his existence. He was so feeble even the members of his immediate family feared to disturb his quiet, and two nurses alternately watched to keep the flickering flame unquenched. One of these nurses he discovered was in a state of spiritual unrest seeking the kindly light that would lead from the doubts of heresy to the path of truth. His brilliant mind was still alert, although his physical powers were almost spent, so with heroic fortitude during the long, weary vigils he solved the problems of belief, and instructed this searcher for peace of soul in the fundamentals of doctrinal certainty. He had the happiness of realizing that even on his deathbed he had kept up the good fight and that his very last formal act of militant Catholicism was the winning of a convert to the Faith.

THOMAS F. MEEHAN.

AUTUMN EVENING

Now fields are trails for ghostly troops of flowers,
The distant hills are sheathed in violet haze;
Stout harvest-bales cry *Vale* to the valleys,
Amid the funeral-pageants of the days.

Through thinning limbs the silver horns are sounding
Dim airs that Elfland knows for summer sped;
Only the acorns keep their childish chatter,
Dancing on leaves whose grave-mounds mark the dead.

O, we have kissed the throbbing lips of summer,
And now we toll the bells of death and sleep;
But when the stars peer down from shimmering sky-ways,
Close-held against love's breast, we shall not weep.

The young are glad—the old men still remember
Blue dawns, and birds, and youth that stayed not long;
To-night the moon's rich smile will swim in amber,
Where barns are heaped with harvest-cheer and song.

Let us go home—lights call from lane and river—
The dusk is music, trembling at hearth and door;
We shall foregather in peace and love for festal,
While evening brings her autumn-joys once more.

J. CORSON MILLER

REVIEWS

The Evolution of French Canada. By JEAN CHARLEMAGNE BRACQ. New York: The Macmillan Co. \$2.50.

This is an excellent and appreciative record of the French in Canada. A study is made of their history from the time of the earliest settlers down to the present day. From a people of 65,000 at the time of the "Cession," they have become over 3,000,000, a natural increase, due almost entirely to the large family birth-rate. Citing many authorities and manifesting diligent research, the author goes on to give a detailed account of their progress in the industries, in education, literature and art, with mention of their notable leaders, their characters and achievements. The progress instanced and lauded in the later chapters is somewhat at variance with the absence of progress intimated in the earlier part of the book, which is alleged to be due to the influence of the clergy. The idea that the "dominant conservatism" of their religious leaders has prevented much progress on the part of the people is over-elaborated. Apart from the difficulties usually incident in the fate of a conquered people, one element that led to their comparative lack of material progress was the spirit of the early French colonists, which persevered in their descendants. The French had come to the new world, not so much for material gain as for the Christianizing and welfare of the red men. They looked upon Canada as a mission rather than as a colony. Then, as now, they sought their happiness in a quiet, family life, believing, as the author approvingly remarks, that "happiness does not consist in what a man has, but in what he is." Many facts are adduced in the book, which go to prove that the two peoples, English-speaking and French, are growing closer to each other, while they remain loyal to their own language, customs and religion. The author is "a son of France and a Protestant," and though broad-minded and giving much praise to the zeal and virtues of the French-Canadian priests, he shows that he cannot properly appreciate their relations with their people. This, however, has little influence on the worth of the book as a whole. H. J. P.

The Gospels—Fact, Myth, or Legend. By J. P. ARENDZEN, D.D. Foreword by CARDINAL GASQUET. St. Louis: B. Herder Book Co. \$1.50.

In this series of essays on the credibility of the Gospels and on New Testament times the author has given us one of the most readable and at the same time best informed books on the Sacred Scriptures. He is both a master of style and a master in Israel. The argument for the Gospels is presented in a matter-of-fact way and with such cumulative evidence and common-sense persuasiveness that it is hard to see how anyone can fail to grasp it and fully accept its conclusion. It is, in brief, a triumphant vindication of the Gospels against "higher critics" and all their clan. The second part of the book deals with Gospel times. It is not a repetition of the old familiar narratives, but a picture based upon the findings of modern research, to which the writer gives color and life while strictly adhering to the most scientific modern methods. He is modest and wise without remaining absolutely within his own field. What he offers is not a panoramic picture, complete in all details, but rather a series of historic panels. The headings of some of the chapters will make this plain; thus we have: "The World at Christ's Birth," "The Virgin Mother," "Pontius Pilate," "Herod, the Fox," etc. It is pleasant to see the growing volume of Scripture literature Catholics are producing and the excellence of much of this work which deserves the fullest encouragement. J. H.

Curious Chapters in American History. By HUMPHREY J. DESMOND. St. Louis: B. Herder Book Co. \$1.50.

In the summary accounts here collected there are many events which strike one's fancy and arouse one's curiosity to know something more about them. Happenings of human interest, strange

occurrences, or fateful turning points in the lives of great men have a fascination for almost everybody. Mr. Desmond's book would seem to satisfy such desires. He picks out from American history all the events that are strange or interest-provoking and develops each for the length of a chapter. Most of us will be glad to learn that Captain Kidd was not such a bold pirate after all, or that Amerigo Vespucci lived and died blissfully ignorant of the fact that his name was to supplant that of his personal friend, Christopher Columbus. Then, too, it is a good thing to have the facts in the Whitman legend, in the death case of Mrs. Suratt, and of the formation of the old Ku Klux Klan. One of the best chapters in the book deals with the rise of democracy and its present day problems. The evident purpose of the writer is to produce a book of general interest and to effect this he uses the vehicle of a free and easy style. The effort to write familiarly sometimes becomes too apparent. The book will be of special service in the American history class, for the teacher will find in it plenty of matter to enliven a weary hour. But it must not be regarded primarily as a classroom book. Its appeal is to all citizens, since each one of them should know the history of his country.

M. P. H.

Exercitia Spiritualia Sancti Ignatii Sententis Sanctorum Patrum Illustrata. Three Volumes. By PETER VOGT, S.J. Bilbao: El Mensajero del Corazon de Jesus.

For many years Scripture scholars have had their *catenae aureae*, links of golden thought from the writings of the Fathers, illustrating or interpreting the sacred text. Fr. Vogt has fashioned a similar chain for retreat directors and students of the "Spiritual Exercises" of St. Ignatius. He does not claim any literary dependence of St. Ignatius on the Fathers of the Church; but it is difficult, after reading these volumes, to resist the conclusion that in some cases such dependence really exists. Be that as it may, this anthology of Fr. Vogt gives ample proof of the fact that the Exercises teach the old, eternal truths that have stirred men's souls to do and die for God since the beginnings of the Church. All the volumes are treasure-trove, but the third is richest of all. This volume deals with what are called "the documents" of the Exercises. In orderly arrangement citations of the Fathers are marshaled to illustrate what St. Ignatius has written on the methods of prayer, examination of conscience, scruples, discernment of spirits, temptation and all the kindred subjects of Ignatian asceticism.

E. D. S.

The Diary of a Dude-Wrangler. By STRUTHERS BURT. New York: Charles Scribner's Sons. \$3.00.

For a full understanding of the import of Mr. Burt's diary, it is necessary to define terms. As a foreword indicates, "to wrangle" means "to herd"; a "dude" is not a dandy but a stranger; a "dude-wrangler," therefore, is one who herds strangers. These definitions are made clearer as the book proceeds. The author has herded, guided, sheltered and cooked for innumerable millionaires, poets, artists, "flappers and large selfish women," prohibitionists, radicals and reactionaries; in a word for the many and diversified "dudes, dudenes and dudelets" who sought health and recreation on the ranch. The scene is principally in Wyoming, and the characters, whether native or stranger, are each of them interesting types. The diary is a collection of anecdotes and stories; some of these are amusing and humorous, others have a touch of pathos or a dash of satire, and many smack of adventure and danger. Mingled with these are reflections on a multiplicity of topics together with comments and convictions forcibly expressed on as many more subjects. The author has had considerable difficulty in wrangling these. But he has gathered them all into a proof that the West still has its lure and that it needs but to be known in order to be loved. Phrased in his captivating style the arguments in favor of the timberland, the mountains, the lakes and the forest trails as opposed to the tenement, the city block and the limousine seem to have the stronger appeal.

F. X. T.

BOOKS AND AUTHORS

Miscellaneous—When we glance at a book whose title is "Nursery Rhymes and Tales" (Holt. \$2.00), we might imagine we have found a gift book for little children at Christmas time. But Henry Bett did not intend the present volume for children; he wrote for students and for those interested in the evolution and tradition of literature. It is the origin and history of nursery rhymes and tales that are spoken of. The author is correct when he avers that the book represents wide reading and an amount of research. Indeed, this short exposition is of great interest to the cultured reader and scholar. That the jingling rhymes of the children of America are the same as those that have been sung for centuries in England, and that many of our familiar nursery stories originated far back in history, will be of surprising interest to very many. Yet, why surprise? Stories of all kinds have sprouted up in the past from the people, and their reproducing seeds, carried by the winds of legend, have floated over the world and settled in every country.—Another book is about men—men of the past, but of a past that is still very near. "When Israel is King." (McBride. \$2.00) by Jerome and Jean Tharaud is a translation from the French by the Hon. Lady Whitehead. The book is about Hungary, chiefly its capital Budapest. It tells of the revolutions and counter-revolutions within the past decade, and takes its title from the conspicuous figure of the Jews, whose forms were seen outlined through the smoke and dust of those convulsions. There are good introductory historical sketches, and then the trouble starts: the murder of Tisza, the end of the Hapsburgs, Karol's triumph, Béla Kun's wild orgy, and the inevitable reaction. One of the writers, passing, saw through the thin transparency of an acacia wood in summer the dangling corpses of sixty-two Bolsheviks. The story of these chapters is told with the minute vividness, of an eyewitness.

Multi-colored Personality—An authoritative student of modern government has written a book which, though informed by wide knowledge, interests by its lightly given instruction. William Bennett Munro of Harvard now offers us "Personality in Politics" (Macmillan. \$1.50), which is about "reformers, bosses and leaders: what they do and how they do it." The three types mentioned are dealt with in three chapters from which much useful information can be gleaned in easy reading. Important careers and sudden downfalls are shrewdly commented upon and many well-known names are passed in brief but intelligent review. In the last chapter some nice distinctions are drawn between the leader in politics and the "boss." That "people vote their resentment rather than their appreciation" is an observation, alas, that applies to other fields than that of politics.—If some politicians have been led into crooked ways, it is no reflection on the profession; criminals have come from every walk of life. Such, though, are not more or less than human and may be understood. "The Criminal as a Human Being" (Appleton. \$2.00) by George S. Dougherty tells us of the human side of criminals. This is done chiefly in the first chapter, while those that follow are rather the experiences of a detective who has been active and successful in every phase of his business. The book holds interest strongly and teaches much. The author has become widely known in New York and is naturally proud of the distinction, but perhaps these things are said a bit more openly and abruptly in the beginning than the canons of good taste would approve.

Those Serious Humorists.—Charles Hall Grandgent has done some serious books and his learned pen has added to our knowledge of Dante. But "Getting a Laugh" (Harvard University Press. \$2.00), is made up of "rambling meditations" that "bear witness to occasional hours of relaxation in the busy life of the last three

years." If the tense modern American busy man wishes to unbend, let him dip into these chapters and he will smile as over Leacock and laugh as out of Pickwick. Bulging with erudition and with multiple allusion, roguishly pilloring petty human faults and foibles, salted with a sprinkling of anecdotes that are not old, this roving chatter covers most things from an old time Western small-town-saloon to the most classical corner of the Louvre. There is not only fun, but wisdom, too. Speaking of a dispute, he said: "Every member had his opinion and had it bad; and the longer we debated the worse he had it." The truth was found out shortly after from a group of small boys.—Most novelists take themselves too seriously. Some of them think that they have a sublime mission in life; others regard themselves as the authentic diarists of modern society; all of them have their own private bag of tricks. This being so, the novelist of today lays himself open to attack when there is a parodist like Christopher Ward prowling around, seeking whom he may devour. Last year, in "The Triumph of the Nut," he burlesqued Sabatini, Norris, Anderson and many more. In his latest volume, "Twisted Tales" (Holt. \$1.75), he pillories another group of "best-seller" novelists; among the victims are Wells and Hall Caine, Conrad, Van Vechten and Hurst and Sinclair. There is a serious element in Mr. Ward's humorous studies. He ridicules excesses and exaggerates mannerisms; by so doing, he becomes a most candid and heartless critic.

Jewish Opinion.—One of the most interesting things in life is to get another's viewpoint. An understanding of some Jewish thought may be had from two books that have recently appeared. "Liberalizing Liberal Judaism" (Macmillan. \$1.50), by James Waterman Wise, takes an open and objective attitude towards the trend of modern Jewish thought and frankly discusses modern Jewish difficulties and problems. The position taken in regard to the religious education of Jewish children is to be commended, and the chapter on "Intermarriage" cites problems that have required the serious consideration of other religious bodies. Most interesting of all is the chapter entitled "The Place of Jesus in Modern Judaism." The spirit of sympathetic inquiry here manifested is encouraging and such an attitude can lead only to what is good. That there are certain propositions with which many would not agree, is only to be expected.—A book of lighter vein, but none the less interesting as giving the Jewish viewpoint is entitled "Essays on Jewish Life and Thought" (Longmans. \$3.50). The author is not named, but these essays are called "The Letters of Benammi: Second Series." They are short and very readable. The note of Jewish persecution is sounded more than once and efforts to discover the causes of these misfortunes are made. Indeed, it is only too true that the treatment of the Jews by the rabble at certain periods of the Middle Ages cannot be excused. With justice the chapter on "The Popes and the Jews" avers that ". . . the Jews have on the whole reason to be grateful for the protection afforded them by the long line of Roman Pontiffs." Historical accuracy in some of the references to the past is lacking, while other references, not always complimentary to the practise of Christians, are just and true.

Verse and Drama.—A new book of poems has come from the press, written by one whose whole life has been a passion for letters. A remarkable thing about these poems is that they were written while their author was in her eighties. But "Outpost Messages" (Four Seas. \$2.00), by Fanny Purdy Palmer, has intrinsic merit also. All lovers of nature will recognize in these verses a kindred spirit. The golden romance of the far West gave the author her finest inspiration; but whether it was the "purples and gold" of California or the clinging vines of an English garden, the note of nature's music is sounded tunefully.

There is philosophy too and finally some good translations from French verse. The poems are introduced by an interesting sketch of the author's life.—"The Judge" (McBride. \$1.50) by Maxim Gorky is a play in four acts, translated by Marie Zakrevsky and Barrett H. Clark. Mr. Gorky writes an introduction giving his theory of what modern drama should be. He says among other things: "The play I now offer my readers seems to me rather more interesting than any other I have written." This may be so, but after all, the drama from the meaning of the word is a composition to be acted, to be looked at and considered. By a plain implication it should be something worth seeing and considering. But what is worth seeing and considering among the sordid set of beings that defile the scenes of this drama is not at all clear.

Fiction.—Lord Dunsany has written of magic and fantasy in his "The King of Elfland's Daughter" (Putnam). A fairy story for grownups, with a wealth of imagery that might confuse little folk, brings Elfland down to earth with wonders beyond description. Romanticism of a high order is Lord Dunsany's gift in days when realism claims so many followers.

In "Rugged Water" (Appleton. \$2.00), Joseph C. Lincoln offers a new Cape Cod story, with the Setuckit life-saving station as the center of interest. Perils of the coast in winter, rescues, hardships, cowardice and bravery are woven into a romance that has both interest and charm. No matter how familiar Mr. Lincoln's characters may be, they always hold an appeal. Their basic goodness may be one reason for this; and another may be the author's craftsmanship. A different method of approach, a new angle, a strange slant, whatever the puzzled critic may call it, there is a distinctive Lincoln way of telling about the same people, yet telling of them differently.

There is a thrill in sounding mysteries all its own. There is a mystery locked within the pages of "The Thing in the Woods" (McBride. \$2.00), by Harper Williams. A young interne in pursuit of a little rural recreation unexpectedly finds himself crossing the tracks of a woodland creature, crafty at once and dangerous. Superstition runs riot. There are many tangled ways, but when the tale has run its course, the mystery is solved.

An English story, with surprising turns and climax is told by Mrs. Baillie Reynolds in "His Second Venture" (Doran. \$2.00). Unusual situations are likely to be scarce in the crowded field of fiction. They are present in this novel. The heroine's marvelous development stretches the laws of credibility, yet the interest of the plot keeps up.

A present day writer says of his latest novel, "I intended my book to be taken perfectly seriously." After reading "Adventures in the Night" (Doubleday, Page. \$2.50), by Warrington Dawson, the reader will ask himself if this author intended to be taken seriously. The plot, if one may dignify by that name the frail thread upon which the story hangs, is absolutely improbable and impossible. The style is of the mock heroic, with a flavor of passion that is not appetizing.

Though a detective story with a good plot, with mystery and with real characters has a great deal, it has not everything. The older critics called action the prerequisite. "The Cask" (Seltzer. \$2.00), by Freeman Crofts lacks a motor. In certain chapters, it drags. There are some clever character sketches, there is splendid clue-work; but it lacks the supreme touch, for it does not make the reader anxious to finish or to discover the solution.

In much the same way "Thomas The Lambkin" (Dutton. \$2.00), by Claude Farrère, translated by Leo Ongley, is an indifferent adventure story. It tells the tale of a great buccaneer of the seventeenth century. Too much good writing has been done about the old corsairs to have their adventures crudely handled. That is the trouble with "Thomas The Lambkin"; it is crude, as well in morals, as in treatment. Exaggerated in detail, often unhealthy in tone, it stretches credulity to the breaking point.

Education

Education Week and the College Boy

NOW that the election is over we have another fight on our hands. There is small rest for the wicked in this world, and not much more for the godly. By grace of the National Educational Association and of Mr. John J. Tigert's fairly well-known Bureau of Education, we are about to enter upon the solemn celebration of "Education Week." One would think that so seemly a matter might pass without recrimination, but it is not roses, roses, all the way. The Y. W. C. A. announces that it will have nothing to do with this solemn festival which, it opines, is horridly militaristic. But Mr. J. W. Crabtree, of the Association, raises his head, bloody perhaps, but still unbowed, to state that the arrangements will not be changed in any particular. *Sunt ut sunt aut non sint.* The celebration will continue; to the delight of the children who will welcome it as a change upon the monotony of flag-drill, fire-drill and tooth-brush drill, but to the unbounded displeasure of the Y. W. C. A.

It does not occur to me that I can add anything to the wisdom set forth in the program offered by the National Education Association and Mr. Tigert. Yet one phase of this educational process, game, or whatever it is, has not received the emphasis which it really deserves. There was a song popular among collegians of more than a generation ago in which the refrain bore witness to the fact that "father and mother pay all the bills and we have all the fun." I have no reason for asserting that this good old custom has been discarded, for it takes more than a generation to change human nature. So let us discourse for a brief spell of Johnny at college and father and mother at home. What is Johnny doing at college? And, the facts being thus and so, why do his parents allow him to remain there? Why should he have all the fun, while their simple task is to pay all the bills? And have not we gone too far with this "democracy-in-education" and "an-equal-chance-for-every-boy-and-girl" stuff?

Once upon a time I was marooned for an afternoon and night in a small poverty-stricken religious house. There were just two articles of printed matter in the guest-room, and one was a bulky monthly journal published for the instruction and edification of candy-makers. To it I applied myself during some hours of the afternoon, and was greatly interested to learn that there were hundreds of words, apparently English, which I had never come across in all my years of a somewhat varied reading career. The other was a smudgy political document entitled "The Life and Times of James A. Garfield," in no respect above the average of such publications. For the most part it consisted of detailed reasons why all candidates on any Democratic ticket should be shunned as the plague-stricken; a body of advice destined to bear rich fruit in 1924, except in the conservative city of New York which has acquired the virtue or, as some say, has fallen into

the weakness, of voting on all possible occasions for the Hon. Alfred E. Smith. One chapter, containing Mr. Garfield's views on education, held my attention. I cannot quote his exact words, but my recollection is that in his judgment no boy should ever be sent to college. He might be permitted, even encouraged, to enter, should he express the wish, but he should be removed at once and put at some useful work, if a fair trial showed that he was unwilling or unable to make the fullest possible use of the advantages offered. "You and I," he wrote to an old friend, "had to work at hard manual labor before we could go to college. It was hard labor only that kept us there. When I see our boys sent to college and supported, even in some luxury, by their parents while at college, I often ask myself if we are not doing them an injury instead of a service."

I have no doubt that very many teachers, and even some parents in moments of uneasiness, have gone through a similar period of doubt. It is beyond question, it seems to me, that we inveigle far too many young men and women into the mazes of "higher education." The *hoi polloi* have no place in any well-conducted college "Democracy in education" is perhaps the most absurd of all the absurdities which we are asked to accept in the name of "Americanism." Education, in its higher reaches, is for the intellectual aristocrat, the man who is "best" because God has given him good brains and he has elected to use them. Yet nowadays we boast that we have approximately 500 degree-conferring institutions in this country against England's half a dozen. We talk about a "huge enrolment" in "great colleges" in the tone of the provincial who enlarges upon the new Odd Fellows Hall in language that would be slightly exaggerated if applied to Chartres or the Sainte Chapelle. "Not how many, but how good are our colleges; and not how many are on the register, but how many are doing work which warrants the retention of their names on the books" is a trite saying, indeed, but worn out, not because we have done much but only because we have talked much.

As for father and mother who pay the bills, perhaps I may allow the following genuine letter, written three or four years ago, to speak for them:

DEAR WILLIAM:—Your report came last night, and after reading it Papa passed it to me. "Pretty tough, isn't it?" he said. Your work has been a great disappointment to both of us. Your mind is not occupied by your studies but by a desire to amuse yourself and others. You are making a grave mistake, wasting golden days of opportunity, besides forming habits of carelessness and of neglect of duty.

I say this sadly, and the tears are running down my face as I write. How can you be so thoughtless! Your expenses at college reach \$700 a year. Your father works hard and he is no longer young. Your mother is doing what she fears is too much for her strength, going without a house girl and other servants so that you may have enough for your wants. What a pleasure it would be to feel that what we are trying so hard to do for you is appreciated. A good record would not cost you much effort, but just honest work every day. But instead you add to our burdens by sending that miserable record.

You may finish the year at . . . but you will not return. You are quite young and Papa thinks that a year at work near home will give you more stability. It is too bad to interrupt your studies but I think in the end it will be good for you. I would be so happy if I could write praising your good work, but you have deprived me of that pleasure.

I have not been well lately. I can't help crying and I feel so sorry for Papa. All send love, especially MAMA.

P. S. It just occurs to me that you wrote "Tom Burns doesn't study." You foolish boy!

Perhaps the tonic of a year at work, prescribed by this wise and loving mother, would stimulate the efforts of other young collegians at present following the model of "Tom Burns."

P. L. B.

Sociology

Should Congress Be Omnipotent?

THOMAS JEFFERSON has been assailed as a demagogue, but much can be forgiven the demagogue of the Declaration. Like his democracy, Jefferson was not always right and not often wrong, but he set the scales fairly for a high average by certain apt phrases expressing principles essential to the art of government. Governments with difficulty relinquish a power once assumed, he observed, and strive to exercise it when the emergency for which it was conceded no longer exists. Hence arose what to him was a principle almost self-evident, that for every power granted there should be a safeguard at hand against abuse. Jealousy, was a safe policy, and "confidence in government" a policy that might be, and, as he read history, usually had been destructive of the just rights of the people. "Tell your agent what you wish him to do, but also what you forbid him to do, and then watch him," is a prime principle in Jefferson's political philosophy.

As an alternative to this policy of jealousy, we have the proposal to vest all power in one of the coordinated branches of government, namely, Congress. Under this policy we do not tell our agent what he must not do. We inform him that there is nothing which he cannot do. It is a new plan in this country, for theoretically at least, we have been living under a constitutional government. Our Constitution was written not only to grant certain powers to the central Government, but also to mark plainly the line beyond which neither that Government nor the State governments might go.

Before we discard this Constitution with its guarantee of rights placed beyond the power of Congress, it would be well to consider what these rights are.

Mr. Charles Warren, at one time assistant attorney general of the United States, and the author of a standard work on the Supreme Court, has recently drawn up a list of these rights. A similar enumeration was published in AMERICA for July 19, 1924. Mr. Warren asserts that should the American people be willing to admit that Con-

gress, by passing a statute twice, may do what the Constitution expressly forbids it to do, they must also be willing to allow Congress "to do any of the following things, although each statute would violate the express prohibitions of the Constitution." Under this plan, Congress would be permitted:

1. To require a religious test as a qualification for office or public trust; to pass a law respecting an establishment of religion; and to prohibit the free exercise of religion.
2. To abridge freedom of speech and of the press.
3. To violate the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures.
4. To authorize the trial of any person for crime, or the trial of any common-law civil suit, without a jury.
5. To try a person for any crime without presentment or indictment by a grand jury.
6. To deprive an accused of speedy and public trial; to refuse to confront him with the witnesses against him; to refuse to allow him counsel and compulsory process for obtaining witnesses.
7. To subject a person for the same offense to be twice put in jeopardy of life or limb.
8. To permit the retrial of facts once established by a jury in a common-law trial.
9. To compel a person in a criminal case to be a witness against himself.
10. To require excessive bail and to inflict cruel and unusual punishment.
11. To constitute any act which it chooses to be treason.
12. To suspend the privilege of the writ of habeas corpus at any time, whether in case of rebellion or invasion or not, or whether or not the public safety may require it.
13. To pass a bill of attainder or *ex-post facto* law.
14. To deprive a person of life, liberty, or property, without due process of law.
15. To take private property for public use without just compensation.
16. To impose any form of involuntary servitude.
17. To restrict the right of the people peaceably to assemble and to petition the Government for a redress of grievances.
18. To infringe upon the right of the people to keep and bear arms.
19. To deny or abridge the right to vote on account of race, color or sex.
20. To legislate directly against racial discrimination in the States.
21. To enact a direct tax, imposed irrespective of the population of the several States.
22. To impose a tax or duty on articles exported from a State.
23. To give a preference by a regulation of commerce or revenue to the ports of one State over those of another.

24. To form a new State within the jurisdiction of any other State without the consent of both.

Clearly, if Congress can do these things, nothing is left of the Constitution, and Congress, as I wrote some months ago, is omnipotent. However, I may add, by way of illustration, the following propositions to Mr. Warren's twenty-four:

25. To compel all citizens to contribute to the support of one religious body, and to forbid them to contribute to the support of any other.

26. To sequester property now held by religious, charitable or educational institutions and to forbid them the rights of proprietorship.

27. To compel all children to attend a non-religious school.

The only answer to Mr. Warren's propositions, or to those proposed by myself on former occasions, which I have thus far seen, is that Congress *would* do none of these things. The point, however, is not what Congress would do. It is what Congress *could* do.

As a matter of fact, observes Mr. Warren, Congress has already tried to authorize illegal searches and seizure of private papers. It was barred in this attempt by the Supreme Court, in 1886, in *Boyd v. United States*. In 1892 Congress was prevented by the Supreme Court (*Counselman v. Hitchcock*) from authorizing criminal prosecution of a man who had been compelled to testify against himself before a grand jury. In 1917 Congress attempted to imprison a man without jury trial for publishing a letter defamatory of the House. The Supreme Court in *Marshall v. Gordon* blocked the attempt. When Congress acted to authorize the imprisonment of persons at hard labor without an indictment by the grand jury, it was prevented by the Supreme Court (*Wong Wing v. United States*) in 1890. Congress, attempting to allow an appeal by the Government in a criminal trial, after the accused had been found not guilty by a jury, was prevented by the Supreme Court in 1909, in *United States v. Evans*. In 1867, after Congress had legislated to make a crime out of an act which was not a crime when it was committed, and by an *ex-post facto* law to punish a man for committing such act, the Supreme Court blocked the way in the proceedings in *ex parte Garland*. Congress has attempted to imprison a man without jury trial for refusing to testify in an investigation by Congress of a matter over which it had no authority. It was prevented by the Supreme Court in *Kilbourn v. Thompson* in 1880.

I have not exhausted Mr. Warren's instances in which the Supreme Court has interfered to protect constitutional rights against action by Congress. Research would doubtless add other cases to the list. "Confidence in government," as Jefferson has written, is unsafe. But to put our constitutional rights at the mercy of Congress and by the same act to deprive the Supreme Court of power to defend them in case of encroachment is sheer folly.

PAUL L. BLAKELY, S.J.

Note and Comment

The Average of Unemployment

THAT each year from 1,000,000 to 6,000,000 of our workers are out of employment—on an average, from ten to twelve per cent of all laborers in the United States—is the finding of the Russel Sage Foundation, following a five-years' investigation of the problem of unemployment. This average is based upon statistics covering the last two decades and is given as the result of studies touching seventy cities and thirty-one States, with the addition of Canada. Wide-spread unemployment is described as having now become a constant phenomenon, with far-reaching economic, social, psychological and moral bearings. The introduction to the report says:

There is something which we are just beginning to recognize, a resentment on the part of the workers against an industrial situation in which such insecurity and uncertainty of employment are possible. It is not only unemployment, but the fear of unemployment, the knowledge that any job is uncertain and insecure, subject to the fluctuations of economic change, which is responsible for much of our present industrial unrest.

The exploitation of unskilled, semi-skilled and casual workers by private employment agencies is brought to our notice here, and a constant perfecting of our public employment agencies, to a degree at which they will drive private concerns from the field, is recommended.

How the Center Saved Germany from Ruin

AN article in the *Allgemeine Rundschau* for September 25 shows convincingly that it was Catholicism alone which saved Germany from the Red flood. The Protestant districts crumbled hopelessly under its advance. Of the twenty-six Protestant election districts more than half were captured by the Marxists, with a majority ranging from somewhat fifty to seventy-five per cent. In only three of all the Protestant districts was it possible to keep them from obtaining less than forty per cent of all the votes, and these districts had a sufficient number of Catholic voters to decide the election favorably. On the other hand in the ten predominantly Catholic districts there was not a single instance where Marxism was able to obtain even forty per cent of the votes. The Catholic districts alone prevented the Marxists from entering the National Assembly with a triumphant majority, which would have proved fatal to Protestantism as it would of course have also implied the gravest danger to the Church. The following table is arranged to give in the first place the set of seven electoral districts that cast the highest percentage of Marxist votes and the second place the seven districts with the lowest percentage:

Electoral District	Percentage of Catholics	Percentage of Marxian Votes
1. Leipzig	3.68.....	47.4
2. Chemnitz	3.72.....	47.0
3. Hamburg	5.03.....	46.5
4. Berlin	10.00 (about)	45.5

5. Dresden-Bautzen	6.82	43.7
6. Merseburg	3.69	42.7
7. Magdeburg	5.31	42.1
1. Koblenz-Trier	80.00 (about)	14.9
2. Niederbayern	95.96	16.6
3. Oberbayern-Schwaben	89.35	22.4
4. Köln-Aachen	85.05	25.0
5. Baden	59.32	26.0
6. Württemberg	30.37	27.0
7. Düsseldorf-West	60.00 (about)	27.4

In the 1920 elections the Evangelical *Neue Sächsische Kirchenblatt* admitted that had it not been for the Center party "the Evangelical Church would without any doubt have been obliged to declare its bankruptcy."

The Illumination of the Catacombs

THE illumination of the Catacombs with electric lights will be one of the most notable works ever undertaken by the Sodalities of the Blessed Virgin Mary. It is a work of special devotion to Mary and her Divine Son, and will facilitate for countless pilgrims the visit to these passageways trodden by the feet of our first brethren in the Faith and to the chambers where often the Bread was broken to the children of the martyrs. Yet this is but part of the great enterprise in connection with these sacred sites, hallowed by the memories of Christian constancy and the blood of many of the Church's earliest witnesses, that has been entrusted to the Sodalities. Appeal has also been made to them by the Pontifical Commission to procure funds for the erection of a special structure to be known as the Catacombs Building, which will doubtless come to be the most precious repository of our earliest Christian antiquities. Regarding this we are told:

To give a more permanent value to these improvements and to extend further their usefulness the Pontifical Commission of sacred archeology has moreover proposed to establish an institution to be known as "The Catacombs Building." It is the intention to collect in this building all the equipment that will be used for the sacred functions to be celebrated in the catacombs during the Holy Year and to preserve all material connected with the catacombs and bearing in any way on the truths of our holy Faith. To ensure the carrying out of the plan the property will be entrusted to the care of some religious community. The Holy Father has given the plans every possible encouragement, proving his interest by a generous contribution of money and by placing at the disposal of the Commission a plot of ground in the vicinity of the catacombs of St. Callixtus, and not far from those of St. Pretextatus and St. Domitilla.

There is certainly no sodalist of Our Blessed Lady, in any part of our country, who will not feel glad to contribute to this purpose. It will be well, however, for each one to consult with his own sodality director. A method which will be widely followed is to have each member contribute twenty-five cents. Those who contribute one dollar or more will have their names printed in a list of special contributors to be presented to the Holy Father. All communications on this subject should be addressed

to the Rev. W. T. Tallon, S.J., 501 East Fordham Rd., New York, N. Y.

In addition to the twofold enterprise just described, arrangements are now being made for two sodality pilgrimages to Rome during the Jubilee Year. The first will start about July 7, and is for men only, although women relatives of the sodalists are not excluded. The second is for sodalists in general, without restriction, and will start about July 15. The pilgrimages will last about seven weeks, and their cost will be between \$550 and \$600. Here, too, communications are to be addressed to Father Tallon, who is now seeking to arrange for all details.

Civil Liberties Denied to Labor

SOME rather startling revelations for the general public are contained in Mr. Winthrop D. Lane's pamphlet, "The Denial of Civil Liberties in the Coal Fields," issued by the American Civil Liberties Union. He exposes the power of leases as a means on the part of the companies to control the life of the miner in the isolation of mining towns, owned and regulated by mining companies. Thus, for example, the lease used by a company in Somerset County, Penn., provides that:

The employe shall not harbor or permit to use, occupy or otherwise be upon said premises, any person objectionable to the company . . . said employe shall upon notice and demand of the company remove any person therefrom objectionable to the company, and failing to do so the right of the said employe and his family so to use and occupy said premises shall thereupon immediately cease and terminate.

More remarkable even than this is a lease in Fayette County, Penn., providing that the roads used by the company and leading to the premises of the lessee are to be used only by him and his family going to and from said property to the public road, thus effecting a complete social isolation. Further the lessee is pledged to do no act or thing, nor suffer or cause the same to be done, whereby the public, or any person whosoever, may be invited or allowed to go or to trespass upon said premises, or upon said private ways or roads, or upon other grounds of the lessor—or away from the same—except physicians attending the lessee and his family belonging on said premises and undertakers with hearse, carriage and drivers, and friends in case of death of the lessee or any member of his family.

This evidently is a condition of slavery pure and simple, and even worse than that. In certain instances, we learn, canvassers and salesmen of whom the companies approve are given credentials by officials permitting them to canvass in the company town. Without such credentials they may not visit the families. Commonly enough privately paid deputies enforce company regulations and proceed against any activities not approved by the employer. In Jefferson County, Ala., alone, the companies had at their beck 740 such paid deputies. This is plain from the affidavit sworn to by the sheriff of the county. No fewer than 407 of these paid deputies were provided by the Tennessee Coal, Iron and Railroad Company. The anti-union activities of such companies need not be alluded to.